Sacred Geographie.

OR

Scriptural Mapps.

1. *Of all the* Earth, *and* Water, *at the Creation.*
2. *Of* Paradice, *and the Countries circumjacent, Inhabited by the Patriarks.*
3. *Israels forty Years Perigrination through the* Wilderness.
4. Canaan, *or the* Land of Promise.
5. *The Travels of S.* Paul, *and other the Apostles.*
6. Jerusalem, *as it stood in our Saviours Time.*

Collected both from Sacred and Prophane Authority, by Learned Persons selected thereunto by the National Congregation of *Dutch* Devines, for the more profitable reading of the Old and New Testament. And to be bound up with Bibles.

Translated into English, By *Joseph Moxon*, Hydrographer to the Kings most Excellent Majesty.

London. Printed by *Joseph Moxon*, and sold at his Shop on *Ludgate hill*, at the signe of *Atlas*. 1671.

Translated into English by J. Moxon, *Hydrographer to the Kings most Excellent Majesty.*

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MVSEVM
BRITANNICVM

To the Reverend and Right Worshipful, PETER MEW, *D. D. Vice Chancellour of* OXFORD.

And

To the Reverend and Right Worshipful JOHN BRETON, *D. D. Vice Chanc. of* CAMBRIDGE.

And to the rest of the Reverend and Learned Collegiates of these two famous Universities.

Reverend and Learned SIRS.

I *May justly expect that by your Approbation or Censure the Reputation of these* Scriptural Mapps *must stand or fall: And therefore, being by my own Examinations of them prompted to hope well from You, I offer them to your perusals.*

The Originals of theſe had their Original from an Aſſembly of Dutch Miniſters, who ſelected from among themſelves two ſuch Perſons as they thought apt and able to correct all the foregoing Authours that have ſet forth Mapps of the like nature: viz. Ortelius, Chriſtiaen Adrichom, Arnold *and* Nicholas Geilkerck, *&c. which being finiſht they expoſed to Publick view: deſigning thereby the more profitable and pleaſant reading of the Holy Scriptures. Among other Speculators their Work fell under my Ey: but it was all in the Dutch Tongue, and ſcarce to be underſtood but by thoſe that underſtood it: Wherefore I judging it as profitable and pleaſant for us as them, took both the task of Tranſlation upon my ſelf, and the Charge of Engraving and Printing the Plates and Book.*

If therefore by your good Readings any of you find faults in any of these Mapps, and let me know where they be, I shall be both thankfull to you, and carefull to get the Plates corrected and amended against the next Impression.

Reverend and Learned Sirs, I wish this Peece as capable as I am willing to serve ye.

Joseph Moxon.

To the READER.

HEre is offered thee for small price the product of much Study, and great Pains. The Dutch Protestant Ministery thought it a Work very necessary for Protestants that may read the Bible, to bind up with them, and therefore exposed these Mapps in their Vulgar Language, together with Explanations on each particular Mapp: And I for the same Reasons render you the same Mapps in the English Tongue, with apt Explanations on each of them.

I have examined every word in each Mapp particularly, and altered their spelling the names of Cities and Towns &c. to the spelling of our English Bibles, and Geographical Tables: and in some few Cases (where I saw positive Reason for it from the Bible) corrected the scituation of Places.

In this Book of *Explanations* Mr *Butler* (the Authour of *Christologia*) hath in a great measure assisted me: The rest I translated from its Original in the Dutch, all but some alterations I thought fit to make here and there.

I have also examined all the proofs of Scripture relative to this Discourse; which (I suppose by oft re printing of later Impressions from former) were become exceeding, falsly cited. But I have corrected them.

I confess some grave Eys or tender sighted Persons may wish the Letters in some of these Mapps had been bigger, which in regard of the fulness of those Mapps could not be: But if such Persons will use a Magnifying Glasse of smal price, they shall find the smalest letters appear large enough.

I chose this Volumne for this little Book, that it might more conveniently ly open on the Maps while you are perusing them, to avoid the trouble of turning them to and fro.

Where you find any Literal faults have escaped either in Engraving the Mapps, or Printing this Book, Pray mend them with your Pen, and consider how difficult it is to do any thing of this nature without some fault. Farewell.

Joseph Moxon.

I have alſo examined all the proofs of Scripture relative to this Diſcourſe; which (I ſupppoſe by oft re-printing of later Impreſsions from former) were become exceeding falſly cited. But I have corrected them.

I confeſs ſome grave Eys or tender ſighted Perſons may wiſh the Letters in ſome of theſe Mapps had been bigger, which in regard of the fulneſs of thoſe Mapps could not be: But if ſuch Perſons will uſe a Magnifying Glaſſe of ſmal price, they ſhall find the ſmaleſt letters appear large enough.

I choſe this Volumne for this little Book, that it might more conveniently ly open on the Maps while you are peruſing them, to avoid the trouble of turning them to and fro.

Where you find any Literal faults have eſcaped either in Engraving the Mapps, or Printing this Book, Pray mend them with your Pen, and conſider how difficult it is to do any thing of this nature without ſome fault. Farewell.

Joſeph Moxon.

An Explanatory Discourse upon the Mapp of all the

EARTH.

Shewing the Scituation of all the following Mapps in respect of the whole: And also how it was since the *Flood* devided and inhabited by the Posterity of *Noah*.

THE Eternal and Almighty God having on the first Day created the Heavens, the Earth, and the Light, by his Word, out of nothing; On the second Day the Firmament, and the Waters above and beneath the same; On the third Day parted the Dry Land from the Waters, and created Grass, Herbs, and fruitful Trees; On the fourth the Sun, Moon, and Stars; On the fifth the Fishes great and smal, and the Fowls of the Air; On the sixth the Beasts of the Earth; At last he created Man and Woman in his own likeness; giving him power over the Fish of the Sea, the Fowls of the Air, and the Beasts of the Earth, and every creeping

ing thing, and blessed him, placing him in Paradice, and promising him upon his obedience eternal life, (of which the Tree of Life was to be a visible signe.) giving them leave to eat of all the Trees in the Garden, except only of the Tree of Good and Evil; Telling them that in the day they eat thereof they should dy the death.

The Devil seeing Man placed in this happy and Imperial condition, stirs up the Serpent to tempt the Woman to taste the fruit of the Tree of Good and Evil; telling her that they should not dy, but that their eyes should be opened, and they should be as Gods. With these sly and impudent lyes of the Serpent the Woman was perswaded to eat of the forbidden Fruit; and gave unto her Husband to eat also. So that they both strayed from the Commands of God their Creator, and fell by their disobedience into sin, and consequently into destruction.

From *Adam* in this fallen condition is produced the whole race of Mankind, who dayly as they increase fall into all manner of Pleasure, Sin, and Wickedness. Insomuch as through their sinfull lusts and abhominable lives they brought upon themselves the sad and heavy Judgement of an Universal Deludge: So that in this Flood perished all the Generations of *Adam*, & all other Creatures living upon the Face of the Earth, except Faithful *Noah* and his Family, and two of a kind Male and Female of all Beasts and Fowls and all Creeping things, preserved in an Ark built by the directions of Almighty God.

When the Waters retired into the compass of the Seas, *Noah* devided the dry Land among his Sons *Shem*, *Ham*, and *Japhet*: and they again devided it among their Sons.

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The children of *Japhet* inhabited *Europe*, the Northern part of *Asia* and *America*, as we may gather from *Ezeck.* 38. 6. 15. and 39. 2.

Shem spread himself over the South part of *Asia* and *America*. And *Ham* possessed the Land of *Canaan*, *Arabia*, and all *Africa*. Yet the Posterity of *Shem* drove out the *Canaanites*, and possessed themselves of *Canaan* and most parts of *Arabia*.

The sons of *Japhet* were these, *Gomor*, *Magog*, *Madai*, *Javan*, *Thubal*, *Meshech*, and *Thiras*. *Gomers* sons were *Askenas*, *Riphat*, and *Togarma*. *Askenas* is held by the Scribes to be the Father of the *French* and *Germans*. *Riphat*, the Original of the *Finlanders*, *Laplanders*, and the Inhabitants of *Condora*, *Obdora*, and *Jougoria*; where Ancient Geographers have placed the Hills of *Riphai*, which at this day is called by the Inhabitants thereof *the Girdle of the World*. And *Togarma*, the first Inhabiter of *Sweden*, *Denmark*, and *Norway*. From *Magog* are descended all the People of *Scithya*, now called *Tartarie*. *Ezech.* 38. 2. & 39. 6. And from *Madia* the *Medes*. 2 *Kings* 17. 6. *Isa* 13. 17. *Jer.* 25. 25. *Dan.* 5. 28. & 6. 1. & 8. 20.

The Children of *Javan* are these *Elisa*, *Tharsis*, *Kithim*, and *Dodanim*. From *Elisa*, have the *Greeks* (which are called *Æoles*) their Original. *Ezech.* 37. 7. From *Tharsis* the people of *Cilicia*, wherein is the City of *Tharsis*, wherein the Apostle *Paul* was born. From *Kithim* those of *Cyprus*, *Macedonia*, and *Italy* have there Original. *Numb.* 24. 24. *Isa.* 23. 1. *Jer.* 2. 10. 1 *Mach.* 1. 1. Of *Dodanim* are descended the *Greeks* called *Dores*, which are the People of *Cariæ*, *Rhodes*, *Peleponnesus*, and *Sicilie*. *Thubal* is accounted the Father of those of *Iberia*, *Albania*, and

 Spain.

Spain. And *Meſech* a Father of thoſe of *Cappadocia*, *Moſcovia*, *Polonia*, and other People that uſe the *Sclavonian* Language, *Ezech.* 27. 13. & 32. 26. & 38. 3, And *Thiras* an Original of thoſe of *Tharſis*, *Miſia*, and *Illyria*. So that the bleſſing *Noah* gave *Iaphet* came upon him when he ſaid, God ſpread forth *Iaphet*, and let him dwell in the Tents of *Shem*; and let *Canaan* be his Servant. This bleſſing we here ſee accompliſht: for God ſo ſpread forth *Iaphet* that his Poſterity poſſeſſed the Nothern parts of the Earth: And God hath alſo given him the third and fourth Monarchy of the world. At this day the Lord hath plentifully bleſſed him in ſome parts of his poſſeſſions in ſpiritiual bleſſings; in orher parts in Temporal bleſſings: as we may ſee the Kingdoms and Countries of Chriſtendom: As alſo in the *Moſcovites*, *Tarters*, and *Turks*, who at preſent have the command over much of *Shems* and *Hams* Poſterity. *Rome* the Empreſs of the fourth Monarchy had in the time of *Veſpatian* thirteen Italian miles, and almoſt one quarter. *Plin.* lib. 3. cap. 5. *Flavius Vopiſcus* witneſſeth that the Imperour *Aurelian* inlarged the compaſs of this City to 30 *Italian* miles.

The ſons of *Shem*, were *Elam*, *Aſſhur*, *Arphaiſad*, *Lud*, and *Aram*. *Elam* was a father of the *Elamites*, that is, of the Inhabitants of the Lands of *Suſiana*, *Elymais*, and *Perſia*, *Dan.* 8. 2. Where the Prophet witneſſeth that *Suſa* or *Suſari* (ſcituate on the River *Vlai* which the Greeks call *Euleum*) is a City in the lands of *Elam*. Here the Monarchs of *Perſia* kept their Court, as being the Imperial City of the ſecond Monarchy, and had in its circuit 120. Stad. that is 15. *Ital.* miles for 8. Stad. makes

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an *Ital.* mile. Strab. *lib.* 15. From *Assur* had the *Assirians* (who had the first Monarchy) their Original, whose Imperial City was *Ninive* a City of God, whose circuit was three dayes Journey. *Jonas* 3. 3. With which agree ancient writers, who witness that *Ninive* was in length 150. Stad. in bredth 90 and in Circuit 480. Stad. that is 60 *English* miles.

Arphachsad was a Father of the *Babilonians* and *Chaldeans*, who were called by the *Hebrews Chasdim*, from one of the Posterity of *Arphachsad*. The Imperial City of which lands was *Babel*, of whose great power glory and command the Holy Scripture witnesses in several places. *Isa.* 13. 19. & 14. 12. & 47. 7. *Ier.* 51. 41. 58. *Dan.* 4. 30. With which agree Historians and Chronologers; for among the rest *Herodotus*, witnesses that *Babel* was four square, each side having in length 120. Stad. that is 60 *English* miles. *Herodotus* lib. 1. Yet *Strabo* (an Author of credit) makes this City less; saying that the wall of this City was in circuit 385 Stad. that is 48 *English* miles and one Stad.

Among other of *Arphachsads* Posterity was *Heber* his Sons Son, who was a Father of the *Hebrews*, who had two Sons, one called *Peleg*, because in his time the world was devided: for *Peleg* signifies in *English* deviding. His brother was called *Iaketan* who had many Sons, to wit *Almodad*, *Saleph*, *Hazarmaveth*, *Sarah*, *Haderam*, *Vzal*, *Dikela*, *Obal*, *Abimael*, *Seba*, *Ophir*, *Hævila* and *Iobab*. These spread themselves from *Mesa* to *Sephar* at the Hill towards the East. *Gen.* 10. 25. Many of the Learned understand by *Mesa* the Hill *Masium*, which is a part of the Mountains of *Amani*.

And

And by *Sephar* the City *Sipphara* Scituate in *Meſopotamia* upon the River of *Euphrates*. But yet there is more ground to think that their Habitations was from the River of *Tigris* towards the Eaſt to the fartheſt parts of the Eaſt Indies. Yet nevertheleſs *Elams* poſterity inhabited alſo between the borders of theſe vaſt ſtretched forth Lands: for the land of *Hevila* borders towards the Weſt on the ſpring head of the River of *Piſon*, which is an arm of the River of *Tigris*. And *Ophir Hevila's* brother is held to be the Father of the Inhabitants of the Lands of *Pegu*, *Sian*, and *Aurea Cherſoneſus*, that is the *Golden Peninſula* where at this day ſtands the Famous City of *Malacca*: ſo that by the mountains towards the Eaſt we muſt underſtand the Hills that part the *Eaſt Indies* from *China*.

From the Land of *Ophir Solomons* Ships brought Gold Precious Stones and other rich Commodities; Performing their Voyage in three yeers time. 1 *Kin.* 9. 26. & 10. 11. 22. For this reaſon *Benedictus Arias Mountanus* underſtands by *Sephar* and the Mountains towards the Eaſt the Lands and Mountains of *Peru*: and ſaies that therefore the Gold wherewith *King Solomon* covered the Temple is called Gold of *Peraim*, that is both the *Peru's*, for the laſt ſilable *aim* ſignifies in the *Hebrew* tongue a number of two. 2 *Chron.* 3. 6. Alſo the name of the land of *Jucatan* (which lies between *Mexico* and the Iſland *Haiti* otherwiſe called *Spaniola*) ſounds very like *Iaketan* the name of *Ophers* Father.

Lud the ſon of *Shem* is held to be a Father of the Inhabitants of *Lydia* and other Countries in *Aſia* the leſs.

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From *Aram* *Luds* brother have those of *Syria* *Mesopotamia* and *Armenia* their Original: for these mighty Kingdoms and their particular Provinces are called in the Holy Scripture the Land of *Arom*, although they are distinguished from one another by several names: for example, *Aram Damasci*, *Aram Zobe*, *Aram Naharam*, that is *Aram* between the two Rivers of *Euphrates* and *Tigras*, which lands the Greeks call *Mesopotamia*. 2 *Sam.* 8. 3. 5. & 10. 6. *Iud.* 3. 8. The Inhabitants of these Lands are at this day as well of themselves as of the Neighbouring Nations about them called *Aramei* and *Assonei*. The Children of *Aram* are these, *Uz*, *Hull*, *Gether*, and *Mas*. From *Uz* are descended those of *Cele Syria*, called in the Holy Scripture the Land of *Uz*, where *Job* dwelt. *Job* 11. From *Hull* are descended the Inhabitants of *Palmiaren*: from *Gether* those of *Apamena* and from *Mas* the People of *Pierish* *Comagena*, and *Cyrestica*. See the Map of the Travels of St *Paul*.

The sons of *Cham* are these. *Cus*, *Misraim*, *Put*, and *Canaan*. *Cus* (from whom the desart and stony *Arabia* was called the Land of *Chus*) Begat *Seba*, *Hevila*, *Saletha*, *Raema*, *Sebtecha*, and *Nimrod*. From *Seba* and *Hevila* are descended the dwellers of the desart and stony *Arabia*. *Psal.* 72. 10. *Isai.* 43. 3. These Countries were afterwards overcome by the Posterities of *Abraham*, the *Edomites* and the *Israelites*, and by them possessed. You must understand that desart *Arabia* is so called not that it is wholy desart and un-inhabited, But because it hath many desart places, and few Cities, because the dwellers therein live most in Tents, as those who for grasing of their Cattle often change Places. *Sabtha* (or more properly *Sabbetha*) is

is one of the Predeceſſors of the Inhabitants of *Arabia* the happy; wherein in former times was the City of *Sabbotha*. From *Raema* are deſcended the People that inhabite that part of *Arabia* the happy that borders on the *Perſian* Sea, where *Ptolomie* places the City of *Rhegama*. Among the Sons of *Raema* were *Sheba* and *Dedan*. From *Dedan* are deſcended the dwellers of *Dedace* in *Ethiopia*, and the *Troglodites*, as may be gathered by the Marchandize mentioned in *Ezeck.* 27. 15. & 38. 13. *Seba* was alſo the Progenitor of the People of *Ethiopia*. *Iſai.* 45. 14. From hence came the Queen of *Saba* (or more properly *Sheba*) to King *Solomon*. 1 *King.* 10. 1. *Mat.* 12. 42. And here reigned the mighty Queen *Candaces*. *Act.* 8. 27. And at this time here reigns that potent Prince (untruly called) *Presbiter John* (for he is neither Presbiter nor Prieſt, but is indeed the mightieſt Monarch of this world.) The People of *Arabia* and other *Mahumetans* call him *Abeclabaſſi*, and his own Subjects *Acegue*, and *Neguz*, of the Abiſſines or Moors.

From *Mitſraim* are deſcended the People of *Egypt*. And therefore the *Hebrews* from him call that land in their language *Mitſraim*. And alſo to this day the Inhabitants and bordering People call it *Miſri*. From *Mitſraim* are alſo deſcended theſe following Nations: to wit, *Ludim*, the Inhabitants of the Common-wealth of *Mariot* in Egypt. *Anamim*, the Inhabitants of *Marmarica* and *Cyrene*. *Leabim*, the People of *Lybia* Scituated between *Marenmaricam* and Egypt, *Naphthuhim*, The *Moors* on the borders of *Egypt*, whoſe chief City is *Napatha* or *Naphtha*, *Pathruſim*, (which *Ptolomy* calls *Phoruſios*, and *Pliny Phoruſios*: thoſe of *Getulia* who border on

the

the great Ocean Sea. *Isai.* 11. 11. *Ier.* 44. 1, 15. *Plin.* Book. 6. ch. 8. And *Casluhim* the Inhabitants of *Cassiotidis* lying in the entrance of *Egypt* coming from *India* and the *Caphtorims* that is the Inhabitants of *Seir* and other adjacent Countries: From these People are descended the *Philistims*, and *Caphtorims*. *Gen.* 10. 14. *Gen.* 32. 3. *Deut.* 2. 22.

From *Put* are descended the People of *Africa the Less*, *Mauritania*, in which is the River that *Ptolomy* calls *Phebut*, and *Plinie Fusit*. And also in *Numidia*, and other Countries towards the South *Mauritania*, and *Africa the Less* are now called *Barbary*, *Numidia*, *Biledulgerid*, and those Lands extending farther Southwards are called *Azamaga*, *Gualata*, *Guiny*, which is the land of *Black Moors*.

From *Canaan* are descended the *Sidonites*, *Hethites*, *Iebusites*, *Emorites*, *Girgasites*, *Hevites*, *Arkites*, *Sinites*, *Arradites*, *Zemarites*, and the *Hamathites*. And their Countries extended from *Sidon* unto *Gaza*, &c. *Gen.* 10. 19. But almost all this Land of *Canaan* was for the many grievous sins of its Inhabitants by Gods Commandment given for an Inheritance to the seed of *Abraham*.

Nimrod the Son of *Chus* began to be a mighty man upon the Earth: and the beginning of his Kingdom was *Babel*, and other Cities in the land of *Shinar*. *Gen.* 10. 10.

Now in regard that the Posterity of *Noah* are thus placed in *Europe*, *Asia*, and *Africa*, a question may arise how *America* being so great a part of the world became first populated, and from whence: and because the answer cannot be found either

in Holy writ or prophane Authours, the most we can do is but to offer at arguments, and leave them to be accepted or rejected according as they may seem most probable or improbable to the judgement of the Reader. Yet certain it is, that the People of *America* had their Original from *Noah*: For in the Flood God destroyed every thing that was upon the Earth from Man to Beast; and *Noah* only remained, and they that were with him in the Ark. *Gen.* 7. 23. But from which of *Noahs* sons is the task to find out; in regard we have had so little knowledge of that part of the world till of (comparatively) late years.

It seems neerest the truth that those People that inhabite the Northern parts of *America* are descended from *Iaphet*; for towards the North is but a small Sea both on the Western and Eastern side. On the Eastern side of *America* between the Western parts of *Norway* and the Eastern parts of *Island* are not contained above 170 Leagues: from whence by the providence of God *Norway*-Men Fishing at Sea in smal vessels might easily by stress of weather be forced over with a strong Easterly wind in less than three dayes time. And afterwards either they or their Successors by the same Providencial cause might in less than one daies time be driven from the Western Shoars of *Island* upon the Shoars of *Groenland*; which though it be not accounted a part of *America*, yet in my Judgement it ought to be rather part of it than of any of the other three parts of the World; and that because it borders so very near upon it, that to this day it is unknown whether it be a part of that Continent or no. For several of our Country men and others

have

have attempted to find a Sea Paſſage between them, and yet cannot. But if there be a paſſage it is a very ſmall one, and therefore we may probably conjecture would not long ly hid; ſince the neceſſities that that cold Climate is ſubject to would compel rational Creatures (as men are) to ſeek Southerly for a warmer Scituation.

But here to ſhew the poſſibility of ſuch an accident I mentioned only three daies time wherein men might be forced over from the Weſtern parts of *Norway* to the Eaſtern parts of *Groenland*, though we need not from hence conclude it was ſo: but we may alſo think, that *America* might as well be populated from any other part of *Europe*, if we but allow that Navigations have deſignedly been made thither both by our own Country men and ſeveral others: as *Hacklute* relates in his Engliſh Voyages. Pag. 506. from the Records themſelves, how ſeveral Navigations have been made by the *Brittiſh* Nation above 500 years ago into *America*. And withall, for the probability of the truth of thoſe Records proves how that in *Cuba* and *Hiſpaniola* (two famous Iſlands in the Bay of *Mexico*) the Natives retain ſeveral *Brittiſh* words ſignifying the ſame thing to this day: beſides ſome marks of Chriſtianity among them. Yet by the ſame propability *America* might be populated either from *France* or *Spain*, who alſo are deſcended from *Japhet*.

Thus far may be offered in favour of the ſons of *Japhets* populating *America*, and from whence. But if this be not accepted, we may conſider the ſons of *Cham*,

who Inhabited the western Shoars of *Africk*, which in some places are not above 480 Leagues from the Main land of *Brasil*.

If neither *Japhet* or *Cham* can be allowed in the Readers opinion to Populate *America*, then must it of necessity be the sons of *Shem* who populated it: yet here we find almost 600 leagues distance from *America* in the neerest place, *viz.* between *Yedso* the most Easterly Iland of *Asia* and *California* the most Westerly Iland of *America*: therefore as far as the likeliest probability backs this argument, we ought to conclude that *America* was populated by the sons of *Japhet*.

A Discourse upon the Geographical Description of PARADICE*s And the several Countries bordering thereon. Together with a short discourse of the perigrination of the* Patriarchs, *from* Adam *to* Jacob.

AFter God had created the Heavens, the Earth, the Sea, and all that in them is out of Nothing, for the compleating of his great work he set himselfe to make Man; and so dignified and honoured him that he made him Lord over all Creatures, and gave him for his dwelling a most pleasant Garden in *Eden*, called *Paradise*; excelling in Statelinesse Beauty and Delightful Pleasantnesse all the Countries upon the face of the Earth: and therefore is rightly called the Garden of Pleasure. It is Scituate in the Land of *Shinar*, a part of *Asia*, upon the River now called *Tigris*, which is called in the Holy Scripture the River of *Pison*. This River devides it self into four branches, each of a several name. Therefore to shew the true Scituation of this Garden, and to describe it perfectly, we must consider what the Prophet *Moses* saies in *Gen.* 2. 8. And the Lord God planted a Garden Eastward in *Eden*; As also at the 10 verse. And a River went out of *Eden* to water the Garden; and from thence it was parted and became

into four heads: to wit four heads of Water. This Text clearly ſhews that this Garden of Pleaſure was Scituate on the Eaſt ſide of *Piſon*, where the River waters it with a ſingle ſtream; as you may ſee in the Mapp: And though we ſhould ſuppoſe that ſome part of this Garden ſhould ly on the Weſt ſide of the River of *Piſon*, yet it is plain by *Gen.* 3. 24. that the dwelling place of *Adam* was on the Eaſt ſide: where it faies, So he drove out the Man, and he placed at the Eaſt of the Garden Cherubims &c. Becauſe he ſhould not enter in again where he went out. Alſo from *Gen.* 4. 16. And *Cain* went out from the preſence of the Lord and dwelt in the land of *Nod*, in the Eaſt of *Eden*. And it is the more likely to be beleeved, becauſe this River aſwel in length and breadth as in ſtrength of its ſtream may compare with the *Rhyne*, or *Donau*; and therefore it may conſequently be conjectured that it muſt hinder our firſt parents from flying Eaſtward from the preſence of the Lord had they inhabited to the Weſtwards of this River: for we cannot rationally conjecture they had either Boats or Ferries to paſs over it with-all: nor does Gods holy word make any mention of Building any till *Noahs* time. Thus therefore have many Ancient Geographers committed an eminent errour in this particular, placing this Garden of Pleaſure on the Weſt ſide of the River of *Piſon*.

This River (as aforeſaid) is devided into four heads of water; to wit, two to the Northward or above the Garden, and two to the Southward or below the Garden; and were called *Piſon*, *Gihon*, *Hiddekel*, and *Euphrates*; and are thus deſcribed in

Gen.

Gen. 2. 11. The name of the first is *Pison*: That is it which compasseth the whole Land of *Havilah*, where there is Gold. *v.* 13. And the name of the second River is *Gihon*. The same is it that compasseth the whole Land of *Ethiopia*. *v.* 14. And the name of the third River is *Hiddekel*: That is it which goeth towards the East of *Assyria*. And the fourth River is *Euphrates*.

This River of *Euphrates* hath its original source from the mountains of *Moschi* and *Caspy* in *Armenia* the Great: And the River of *Hiddekel* hath its original from a certain Lake or dead Sea Scituate neer the beginnings of the Mountains of *Ararat*. These two streams run downwards into the aforesaid River *Pison* at the North of the Garden, and so run Southwards to the Southmost part of the Garden, where the most Easterly of these streams retains still the name of *Pison*, and the Westernly takes the name of *Gihon* upon it, both emptying themselves into the *Persian Gulph*.

Our first Parents being thus placed in this Garden of Pleasure (as aforesaid) had all things therein given them to their use and behoof, except the Tree of Knowledge of good and evil, *Gen.* 2. 17. Which was expressly Forbidden them by God. But being deluded by the Subtleties of Satan to break Gods Command, they were driven out of *Paradice*, and condemned to get their Living in the sweat of their brows; and for their sakes the Earth was accurst and over-run with Thistles and Thorns.

Having (as we have touched before) their dwelling in the Land of *Nod*, to the

the Eastwards of the Garden of *Eden* (which Countrey was formerly called *Susiane*, and now *Susan*) where they fell to Tilling the Ground. They had two Sons, the eldest named *Cain* a Tiller of the Ground, and the youngest named *Abel* a keeper of Sheep; who through the Spite and Mallice of his brother *Cain* was in his fury murthered by him. *Cain* being accurst of God for this fact, falls into great dispair and perplexity of mind, fearing least every one that meets him should kill him: goes therefore forth from the face of the Lord into the Land of *Nod*, and builds there a Citty and calls the name of it *Enoch*, after his Sons name. It may be conjectured that the Citty now called *Susan* is the remains of this Citty *Enoch*, as bordering neerest to *Eden*, and Scituate to the Westwards of the Mountains of *Ararat* upon the River *Euleus*, where it is probable *Cain* stopt his flight from the face of the Lord, being not able to pass over this River.

The sins of Mankind growing from time to time more and more, are at last punisht by God almighty with an universal deludge; wherein was drowned all the race of Mankind, all the Beasts of the field, all the Fowls of the Air, and all creeping things, except *Noah* and his Family, and two of a sort of all Creatures that lived on the face of the Earth, and of the fowls of the Air: preserved by *Noah* upon the Waters in an *Ark* built by him according to the directions of God himself, after the World had been created 1656 years. This Ark having driven to and fro upon the Waters above the highest tops of the Mountains for the space of about five moneths time, it pleased God to let it rest at last upon the Mountains of *Ararat*;

And

And after the waters were retired again into their place the beleeving *Noah* and his Family and all the living Creatures that were inclosed in the Ark went again out of the *Ark*; and *Noah* and his Family setled themselves about the Eastern borders of the River of *Hiddekel*: from whence afterwards the Generations of *Noah* spread themselves both Eastwards and Westwards; naming the several Lands and Countries wherein they lived after their several Names: Which hath moved us to insert this Geneological Table, that the Reader may the easier learn to know the Lands in the Map, and their several Original Possessors; as more at large you may collect them out of the *Bible*, and the marginal Notes there on.

[*Let the Geneological Table come in here.*]

All the people of the Earth had then one Language and one Speech. And that they might the better unite themselves, and perpetrate a Name, they consulted to build a Citty, and a Tower therein whose top thereof should reach up unto Heaven; which the Lord being offended with confounded their Language, scattered them, and made them leave off building their intended Citty. And the name of that place was called *Babel*: as you may see at *Fig* 1. in the Map, because the Lord did here confound their Language, and from hence desperse them into all parts of the Earth. *Gen.* 11. 9.

Not far from this Citty is *Ur*, the dwelling place of *Terah*; as at *Fig.* 2. in the Mapp. This *Terah* was the Father of *Abraham*, and the Grandfather of *Lot*. And

Abraham being forewarned of God to depart from thence, accordingly both he and his Father *Terah* and *Lot* departed to *Haran*, as at *Numb.* 3. in the Mapp where *Terah* dyed. *Gen.* 11. 32. And *Abraham* at Gods command left his Native place, and his Kindred, and took with him all his family, and his Nephew *Lot*, and all their substance, and travelled towards the Land of *Canaan*, unto *Sichem* in the Plain of *Moreh*, as at *Fig.* 4. in the Mapp. From whence he removed again unto a mountain between *Beth-el* and *Hai* (as at *Fig.* 5. in the Mapp) and pitched his tent there; where he built an *Altar* and called upon the Lord. *Gen.* 12. 8. From hence they depart Southwards; and by reason of a famine in the Land are driven to go down into *Egypt*; from whence after some time of stay they again depart (richly blessed with Cattle, Silver, and Gold, *&c.*) into the Land of *Canaan:* and again took up their dwelling place between *Beth-el* and *Hai.* at *Fig.* 5. *Gen.* 13. 3. Here *Lot* and *Abraham* parts, because the Land was too little for them. And *Lot* chose the Plain of *Jordan.* at *Fig.* 6. in the Mapp; and pitched his Tent towards *Sodom. Gen.* 13. 12. And *Abram* went and dwelt in the Plain of *Mamre*, which is in *Hebron*, *Gen.* 13. 18. as at *Fig.* 7. in the Mapp. Here it was that *Ishmael* was born, *Isaac* is promised. And *Abrams* name was changed to *Abraham*, *Gen.* 16. and 17. From hence *Abraham* journeyed towards the South Countrey, and dwelt between *Kadesh* and *Shur*, and sojourned as a stranger in *Gerar*; at *Fig.* 8. in the Mapp. *Gen.* 20. 1. Here *Abraham* was commanded to offer up his Son *Isaac* upon one of the Mountains of *Moriah*; at *Fig.* 9. in the Mapp. But God finding his obedience forbids him to lay hands

on

on the Lad, and provides a Ram for a burnt offering in *Iſaacs* ſteed, and promiſes him his bleſſings. From hence *Abraham* goes and dwells in *Beersheba*, at *Fig.* 10. in the Mapp. *Gen.* 22. 19. And at *Kirjath-arba* which is *Hebron*, *Sarah* dies, and is buried in the cave of *Machpelah* over againſt *Mamre*, at *Fig.* 12. in the Mapp. *Gen.* 23. 19.

Afterwards *Abraham* takes an Oath of his ſervant, and ſends him to *Nahor* in *Meſopotamia*. at *Fig.* 3. in the Mapp: to take a wife for *Iſaac* out of his Kindred, and obtained *Rebekah* the Daughter of *Bethuel*, and brings her into *Canaan*, where *Iſaac* met her as he came from the way of the Well *Lahairoi*, at *Fig.* 13. in the Mapp. *Gen.* 24. 62. *Abraham* at the age of 175 years dies, and is buried by his Sons *Iſaac* and *Iſhmael* in the Sepulcher of his Wife *Sarah*, at *Fig.* 12. in the Mapp. *Gen.* 25. 10. *Iſaac* then dwelt in the Citty of *Gerar*, at *Fig.* 14. in the Mapp. *Gen.* 26. 6. From whence he removed to the valley of *Gerar*. *Gen.* 26. 17. And from the valley of *Gerar* to *Beer-sheba*. *Gen.* 26. 23. But the Children of *Iſhmael* being twelve Princes dwelt in all that ſpace between *Havilah*, at *Fig.* 16. and *Shur*, at *Fig.* 15. in the Mapp. *Gen.* 25. 18. This was a large Countrey, but in probability not very fruitful or cloſe inhabited. Becauſe at this time it is called the *Deſerts* of *Arabia*.

Iſaac had now two Sons, to wit *Eſau*, and *Jacob*. And *Jacob* being the youngeſt by his ſubtilety bought *Eſaus* birth-right for a meſs of *Pottage*; and by it obtained his father *Iſaac*'s Bleſſing, which belonged to *Eſau*; for which *Eſau* ſought

Jacobs Life. But by the councel of his Parents he went towards *Padan-Aram* to *Laban* his Mothers brother. But being benighted at *Luz*, he took of the ſtones of the Place for his Pillows, and lay down to ſleep on them; and then dreamed that he ſaw a Ladder whoſe top reached into Heaven, and the Angels of God aſcending and deſcending. Here he receyied the promiſe of God: and here he took the ſtone he had for his Pillow, and ſet it up for a Pillar, and poured oyl on it, and named the Citty *Bethel*, at *Fig* 17 in the Mapp. *Gen.* 28. 11 to 20. In the morning he travelled towards the people of the Eaſt, where he met *Rachel*, the daughter of his Uncle *Laban*, about *Haran* at *Fig* 3 in the Mapp: and makes himſelf known to her, who ſtraight runs and tells her father, who alſo came out to meet him: and received him kindly. *Gen.* 29 13. Here *Jacob* ſerved *Laban* 20 years, for his two daughters *Leah* and *Rachel*, together with ſuch Cattle of the Flock as he barganied for: which the Lord bleſſes, and increaſes mightily. Whereat *Laban* and his Sons grow diſpleaſed, and murmur againſt *Jacob*, which cauſed *Jacob* to depart from thence with his Wives and Childeren and Cattle to the land of *Canaan* over the River *Euphrates*, at *Fig.* 18 in the Mapp. Turning towards the Hills of *Gillead* at *Fig.* 19 in the Mapp. After 7 days perſuit of his Father in law and Uncle *Laban* and a great power he brought with him, he was overtaken. Yet nevertheleſs, *Laban* being warned of God not to hurt *Jacob*, made a covenant with him. *Gen* 31. 48, 49. not to hurt each other. Here they made a heap of ſtones in memorial of the covenant, and called the name of it *Gilead* and *Mizpah*: And from thence *Laban* returned home in peace.

Jacob

Jacob travelling a little further meets the Angels of God, and called the name of the place *Mahanaim.* at *Fig.* 20 in the Mapp. From hence *Jacob* and all his Family and followers passed over the foord *Jabbok*, *Gen.* 32. 22. Here it was that *Jacob* wrestled with God, and obtained his blessing; and was called *Israel*; wherefore he called the name of the place *Peniel*, at *Fig.* 21 in the Mapp. And here he met his brother *Esau* coming against him, with 400 men: yet they imbraced and parted freindly from one another; *Esau* to his dwellings in the mountains *Seir*, at *Fig.* 22 in the Mapp. *Gen.* 33. 16. and *Jacob* journied to *Succoth*, on the River of *Jordan*, at *Fig.* 23 in the Mapp; where he built an house. From thence he came neer the Citty of *Shechem* in *Canaan*, at *Fig.* 17. in the Mapp. From hence God commanded him to go to *Bethel*, and make there an Altar unto God that appeared unto him when he fled from his brother *Esau*. *Gen.* 35. 1. From hence *Jacob* travelled towards *Ephrath*, which is *Bethelem*, at *Fig.* 24. And within a little way of the place *Rachel* dyed with hard labour of her son *Benjamin*, and was buried there. *Gen.* 35. 19. and *Gen.* 48. 7. *Israel* travelled again from thence, and pitched his Tents beyond the Tower of *Edar*, at *Fig.* 25. in the Mapp. From *Edar* he went to his Father *Isaac* in *Mamre*, at the Citty of *Arbak*, at *Fig.* 11 in the Mapp. And *Isaac* being 180 years old dyed; and was buryed by his sons *Esau* and *Jacob*, in the Sepulcher of his Father *Abraham* at *Machpelah*, at *Fig.* 12 in the Mapp. *Israel* being compelled by famine, and invited by his son *Joseph*, goes into *Egypt*; that is the land of *Cham*, also called *Mitsraim*, where *Joseph* receives him with joy and duty, and entertains him with great kindness and liberallity, giving him with the consent of

Pharaoh the Land of *Goshen*, at *Fig.* 26 in the Mapp, to live in. The soules that came out of *Egypt* with him were in number 70. And *Israel* being very old and dim of sight dyed there, and was carryed by his son *Joseph* and the rest of his children, and a great train of *Egyptians* very magnificently into the land of *Canaan*; and buried in the Sepulcher of his Father and Grandfather, at *Machpelah*, which is before *Mamre*, at *Fig.* 12 in the Mapp. *Gen* 50. 13.

Thus is the curteous Spectator presented with a short Narration of the several Countries, Stations, and Dwellings, of our first Parents; from *Adam* downwards to *Jacob* and by the corresponding figures in the Mapp, and this Narration is directed to find the scituation of every place in question which he shall read of in the Bible, wherein they are concerned, with very great ease, speed, and delight.

A

A short discourse upon the Perigrination of the Children of Israel; *Together with a Geographical description of the several places they travelled to between* Egypt *and the land of* Canaan.

THe land of Promise is by some old Writers called *Palestine*, (as is conjectured) from the name of the Inhabitants of the land called *Philistines*, a Nation descended from *Cham*, one of the sons of *Noah*. And yet may this Land be properly called the *Land of Promise*; in regard of the promise God made to *Abraham*, *Gen.* 12. 7. and *Gen.* 13. 15. It takes the name of *Canaan* from *Canaan*, one of the sons of *Ham*:) and is devided into particular Provinces, according to the several names of *Chams* sons, who were the first possessors of those Provinces: as you may more perfectly see in the Mapp of *Paradice*. And lastly, this Land is called the *Holy Land*, alluding to what God said unto *Moses* in *Deut.* 3. 5. *Draw not nigh hither; Put off thy shoes from thy feet; for the Place whereon thou standest is Holy Ground.* Notwithstanding this was not spoken by God in the Land of *Canaan*; but in the Wilderness of *Sin* by mount *Horeb*. Yet however we may account this a very proper name for this Land, because the holiness of the Lord was there preserved; The Holy Citty of *Jerusalem* stood in it; and the most Holy and true Son of God had both his birth and conversation in it.

The

The extream bounds of this Land reaches Eastwards to *Arabia the Stony*. Westwards to the *Great Sea*, Northwards to the Hills of *Labanon*, and Southwards to the Wilderness of *Paran*, *Edom*, and *Kadesh*. Its length between *Labanon* and *Paran* is about 150 English Miles: The bredth between the *Great Sea* and the River of *Jordan* is various; for in some Places, it is about 50. in others about 60. Miles over.

This Land is watered with several smal Rivolets or Brooks; some emptying themselves into the *Great Sea* and others running into the River of *Jordan*, a famous River taking its original from two smal Lakes by the Woods of *Labanon*, called *Jor*, and *Dan*; who running a little way, unite both their streams and names: and from thence is called *Jordan*. This River *Jordan* runs from thence into the Lake *Merom*, and from *Merom* into the Sea of *Galilee*, otherwise called the Sea of *Chinereth*; And lastly, running from the Sea of *Chinereth* it looses its self and name in the *Dead Sea* or Vale of *Siddim*. In this Vale stood formerly those wicked Citties *Sodom* and *Gomorrah*, and in the time of *Lot* was a most exceeding fruitfull plot of ground, compared to the Garden of the Lord, to witt, *Paradice*. *Gen* 13. 10. This Sea or Vale is also watered with the Brooks *Zered*, and *Arnon*, and is nevertheless (as *Josephus* writes) a salt and unfruitful Lake. *Tacitus*, *Egysippus*, *Pausanius*, and others, write wonderful things of this Lake; which for brevity we shall here omit. Yet this we ought to remark, that herein is found driving upon the waters a species of Pitch called *Asphaltum*: from whence this Lake hath also obtained the name of *Mare Asphalticum*. This Pitch being melted hath a noysom stinck, and is used both in medi-

cines

cines, and by the Inhabitants there-abouts for the pitching of Vessels.

But to proceed, This Land of *Canaan* is a very fruitful Land: producing Corn, Wine, Oyl, Sugar, Balsome, Figgs, Herbs, and Flowers; and is very truely termed *a Land flowing with milk and honey. Exod* 3. 8. and in several other places. It is beautified with many fair Hills, Vales, Fields, Fountains, Rivers, Woods, Citties, Villages, and strong Castles: excelling many other Lands in the World: and therefore given by God for an Inheritance to the Father of the faithful and his Seed the children of *Israel*, as a type of the Heavenly *Canaan*, the place of perfect and accomplisht joy and happiness.

The exceeding great number of Citties in this Land is almost incredible: yet that you may the better conceive of it, we have thought fit to add a Catalogue of the Kingly Citties which *Joshua* by lot devided to the children of *Israel*: as follows.

To the Tribe of Ruben
Heshbon.
Madian.
Petra.
To Manasse
Gilgal.
En-Dor.
Taanach
Megiddo.
Israel.
Thirza.
Ashtaroth.
Damascus.
Edrei.
Gesur.
Maachath.
Zoba.
Theman.
Madon.
To Gad
Rabbah
To Benjamin.
Bethel.
Ai.
Gibeon.
Jerusalem.
Jericho.

To

To Simeon.
Debir.
Gerar.
To Zebulon
Jokneam.
Simron Meron.
To Isſachar
Aphek.
To Aſher
Achſaph.
Laſſarun.
Tyre.
Zidon.

To Naphtali
Hazor.
Edrei.
Heleph.
Hammoth.
To Dan.
Ekron.
Gath.
Lachis.
To Judah
Harad.
Arab.
Makkedah.
Libna.
Eglon.
Beſek.
Hebron.
Adullam.
Tappua.
To Ephraim.
Gezur.
Tappuah.
Leſſaron.
Samaria.

in all 52 Kingly Citties.

This Deſcription of the Land of *Canaan* may be thought unproper in this place, ſince we pretend to ſhew you the children of *Iſraels* forty years wandering through the Wilderneſs: But becauſe you may know what Land it was God had ordained for them after their Trials and Travels; and becauſe we intend in our Diſcourſe upon the Mapp of *Canaan* to treat moſtly upon the Actions and Paſſages of our Saviour *Jeſus* Chriſt in this Land, therefore we thought fit to inſert this Diſcourſe here, and to omit it in the next Mapp. Wherefore,

Having thus given you an account of the Land of Promiſe, we come next to ſhew the

the Perigrination of the children of *Iſrael* towards it through the Wildernesſes of *Paran*, *Zin*, *Kadesh*, &c. where (for your information) take notice that the double prickt line in the Map ſhews the paſſage they made; and where you find ſix little round ∴ thus, beſides the prickt line, it ſhews where they pitched their Tents: Each Station is marked with numerical figures, to which the numerical figures in the Mapp and Book bear particular referrences. But to the purpoſe.

God having purpoſed that the poſterity of *Abraham* ſhould remain as ſtrangers in a ſtrange Land 430 years: And this time being expired, he took notice of their miſerable bondage, and how they were ſuppreſt and tasked of the *Egyptians*. he heard the ſighs and complaints of his People; and therefore ſent his ſervants *Moſes* and *Aaron* to lead them out of *Egypt* into the Promiſed land.

And becauſe King *Pharaoh* oppoſed them, therefore God ſent all ſorts of plagues upon *Egypt*, ſo that at laſt *Pharaoh* and his people were not only willing to let them go, but even in a manner drove them out of the land.

The children of *Iſrael* therefore gathered themſelves together from all parts of the land to *Rameſes*, and ate the Paſchal Lamb on the 14. day of the moneth *Ibid. Exod.* 13. 4 (which with us is part of the moneth of *March*, and by them accounted the firſt moneth of the Year, (2583. years after the Creation of the World.) The next day (to wit the 15 day of the firſt moneth they journeyed from thence to *Succoth*, (at fig. 1. in the Mapp.) and from thence to *Etham* (at fig. 2.) on the edge of the Wilderneſs, and there encamped themſelves. From thence they turned to *Pi-hahi-*

roth,

roth, (at fig. 3.) between *Migdal* and the Sea, where they were overtaken by the *Egyptians*. But God set his Angel behind the camp to guard it: And having provided a Pillar of Cloud and a Pillar of Light, the one to guide them in the Day, and the other to light them in the Night, placed the Pillar of Cloud behind the *Israelites*, and it became a Light to them, but Darkness to the *Egyptians*; so as they could not come at them. *Israel* being thus beset on each side with high mountains, behind with an Enemy, and before with the Red Sea, cryed unto the Lord, who by the hands of his servant *Moses* caused the Waters to part, and they went over on dry Ground: But when the *Egyptians* persued them, the Waters returned again, and covered them and their Chariots, so that they were all drowned in the Sea; and not one of them escaped.

Here at the People rejoyce, and *Moses* and *Miriam* sing praises to the Lord for their deliverance. But journeying farther, come to the bitter Waters of *Marah*, (at fig. 4.) where they encamped, and murmurred against *Moses*, who by the Lords direction threw a Tree into the Waters, and they became sweet, *Exod.* 15. 25. From hence they journeyed to *Elim*, (at fig. 5.) and encamped there, where they found twelve Fountains of Water, and seventy Palm Trees. From thence they came to the coasts of the Red Sea, (at fig. 6.) And from thence to the Wilderness of *Sin*, (at fig. 7.) and encamped there on the 15 day of the second Monoth after they came out of the Land of *Egypt*. Here they again murmured against *Moses* for want of Flesh; calling for the Flesh-pots and Bread of *Egypt*. Wherefore the Lord pitying

them

them ſent them their dayly bread from Heaven; which they called *Manuah*, and cauſed a great number of Quails to come out of the Sea to feed them with. Then they journeyed from *Sin*, and ſet up their Tents in *Dophkah*, (at fig. 8.) From thence to *Alush*, (at fig. 9.) Thence to *Rephidim*, (at fig. 10.) where there was no Water to drink; wherefore the People again murmur at *Moſes*, and tempted the Lord: and therefore the name of the place was called *Maſſah*, and *Meribah Exod.* 17. 7. Nevertheleſs the Lord commanded *Moſes* to ſmite the Rock, and there came forth Water for the People to drink.

Here alſo *Amalek* came forth againſt *Iſrael*; and *Moſes* and *Aaron* and *Hur* went up to the top of the Hill, where *Moſes* lifted up his hands in Prayer to the Lord, and *Iſrael* prevailed: but when his hands grew heavy, ſo that he could not hold them up *Amalek* prevailed againſt *Iſrael*: therefore *Aaron* and *Hur* got a ſtone for *Moſes* to ſit on, and held up his hands ſteddy, till *Amalek* was quite diſcomfited.

Afterwards came *Jethro* the Father in law of *Moſes* and Prieſt of *Midian*, whom *Moſes* received with reverence and love: And *Jethro* brought with him his daughter *Zipporah Moſes* wife, and her two ſons *Gerſhon* and *Eliezer*. *Jethro*, ſeeing the great pains and trouble *Moſes* had in judging the People, counſels him to ſeek out Wiſe, Couragious, and Juſt men, fearing God; and ſet them as Rulers over thouſands, over hundreds, and over tens; and what cauſes were too great for them they ſhould bring before *Moſes*. This pleaſed *Moſes* well, and he did ſo. And his Father in law departed into his own Country.

The same day the *Israelites* departed out of *Riphidim*, and encamped in the Wilderness of *Sinai*, (at fig. 11.) against the Mountains which are also in part called *Horeb*: Here God came down upon Mount *Sinai* in the sight of all the People, and gave them his Law; first by word of mouth, and afterwards to *Moses* in two Tables written on Stone by God himself, after he had been forty dayes in the Mount with God, *Exod.* 32. 16. and *Deut.* 9. 9, 10. 11. But *Moses* coming down, and seeing the Idolatry of the People towards the Golden Calf, waxed so wrath with them that in holy zeal he threw the two Tables out of his hands and brake them in peeces; and took the Golden Calf and burned it in the fire, and ground it to powder, and shrewed it upon Water, and made the Children of *Israel* to drink of it. Then *Moses* prayed unto God, and obtained mercy for them: And God caused *Moses* to hew two other Tables, and with his own finger he wrote on them the words that were in the former Tables. In the Mount *Sinai Moses* receives a command from God to make the Tabernacle, with all its appertainces according to his directions; and to require of all the People a Free will Offering, besides a Tax of half a Shekel upon every male of 20 years old and upwards. In this Tax were numbred 603550. men. *Exod.* 39. 26. and in the former vers. it saies it brought up in Silver 100. Tal and 1775 Shek. of Silver: Besides 100. Talents of Silver to cast Sockets; which makes 200 Talents 1775. Shekels: amounting to (in our English Coin at 2. sh. 5. d. the Shekel) the sum of 72565. lb. 6. sh. 3. d. Besides was freely offered in Gold 29 Tallents, 730 Shekels; which if we reckon to be worth twelve times its weight in Silver (as according to the

most

moſt uſual received value it is) it amounts to the ſum of 127208. lb. 10. ſh. 0 d.
To which added the Silver aforeſaid 72565. 6. 3.
makes the exact ſum of 199773. 16. 3.
Engliſh money. This ſum is for the Gold and Silver only The Braſs imployed about the Tabernacle and it's appertainances was 70. Talents and 2400 Shekels, which of our weight at 16 ounces to the pound weighs 6526 lb. 14. ounces; which reckoned at 8. d. the pound (the uſual price of Braſs with us) comes to 217 lb. 11. ſh. 3. which added to the former ſum, makes 199991. lb. 7. ſh. 6. the juſt value of the mettal imployed about the Tabernacle. Beſides the Offerings of Blew Silk, Purple, Scarlet, Fine Linnen, Goats hair, Ram skins dyed Red, Badger skins, Shittim wood, Oyl, Spices, Sweet Incenſe, and precious Stones; which muſt needs amount to a very great price. Nor is there in Scripture any mention made what the workmanſhip of all theſe materials coſt: but ſurely it would come to much, were in to be paid for. The Women (doubtleſs) ſpun their blew Silk and Goats hair freely: And we may conjecture that many men that had nothing elſe, offered their Labour gratis to the building of this Tabernacle to the Lord.

The Tabernacle being finiſht was reared up (*Exod.* 40. 2.) the firſt day of the firſt moneth, in the ſecond year after they departed out of *Egypt*. It and all its Inſtruments was annointed and hallowed by *Moſes*: And then a Cloud covered it, and the glory of the Lord filled it. All the day time the Cloud remained over it, and Fire was in it in the night time, and became a Light to all the Camp.

Now

Now follows another Offering, (*Numb.* 7. 2, 3.) of all the Princes and Elders of the Tribes; And they send six covered Chariots, and twelve Oxen; two Princes joyned for a Chariot, and each Prince sent his Ox to do service in the Tabernacle. Each Prince offered also in the first Dedication of the Altar a Charger of 130. Shekels of Silver, and a Bowl of Silver weighing 30 Shekels, and an Incense Cup of Gold weighing 10 Shekels, which was in all 2400. Shekels of Silver, amounting to 590 lb. Sterling, and 120 Shekels of Gold amounting to 358 lb. Sterling: together 948 lb. Sterling. They also offered 60 young Bullocks, 72 Rams, 72 Lambs, and 72 He Goats, for Burnt Offerings, and for Sin Offerings, and for Peace Offerings. Thus was the Altar dedicated.

We have before found the People numbred from 20 years old and upwards; but till now the *Levites* are not numbred. Therefore God commanded *Moses* to number them from a moneth old and upwards, and they were found to be 22000. Every first born male is now also numbred; and they are found to amount to 22273 Souls: which with the *Levites* make 44273. which with the foregoing 603550 makes 647823 males. Besides Women, and Maidens, and Youths under 20 years of age.

On the 20 day of the second moneth of the second Year the Cloud was taken up from the Tabernacle. *Numb.* 10. 11. and the Camp removed from the Wildernes of *Sinai*, and rested in the Wilderness of *Paran*, (at fig. 12.) in such order as you may read in *Numb.* 10. 14. to 29. Here the People murmur against *Moses*: wherefore the fire of the Lord burnt among them, and consumed the outmost part of the Host, and

therefore

therefore the name of the Place was called *Taberah*. And here the People again luſted, and wept for the Fleſh, the Fiſh, the Onnions, and other fare of *Egypt*; and loath Mannah: wherefore the Lord ſent them ſuch numbers of Quailes out of the Sea, that they even ſurfeited with them; and ſo kindled the Lords anger againſt them, that he ſent an exceeding great Plague amongſt them: wherefore the name of the Place was called *Kibroth-Hattaavah*; that is *Graves of Luſt. Numb.* 11. 34.

From hence they took their journey to *Hareroth* (at *Fig.* 13) here *Aaron* and *Miriam* for ſpeaking againſt *Moſes* were punniſhed; *Aaron* by words from the Lord, and *Miriam* with Leproſie, ſo that ſhe was ſhut out of the Hoſt ſeven days. And then the Hoſt removed thence to *Rithma*, in the Wilderneſs of *Paran*. (at *Fig.* 14.) From hence the Lord commanded *Moſes* to ſend forth 12 men to ſearch the Land of *Canaan*: who returned again in forty days; bringing with them a Cluſter of Grapes on a Bar between two of them, and Pomgranates, and Figgs; and related it to be a Land flowing with Milk and Honey. But yet that the People were ſtrong, and the Citties walled, and that there were Gyants among them: which ſo diſcouraged the *Iſraelites*, that they again fell a murmuring, wiſhing they had dyed in *Egypt*, or that they were dead in the Wilderneſs: And were conſpring to chuſe themſelves another Captain to lead them again into *Egypt*. But *Joſhua* and *Caleb* (two of the twelve that were ſent to ſearch the Land) ſtrove to appeaſe and incourage the People: For which the multitude were about to ſtone them: which ſo provoked Gods anger againſt them, that he threatned to deſtroy them all: yet by the

Prayers of *Moſes* the Lord forgave them, but ſwore that none of them that had ſeen the miracles he did in *Egypt*, and had ſo oft tempted him in the Wilderneſs ſhould ever enter into the land of Promiſe, only *Joshua* and *Caleb* for their obedience ſhould: but all the reſt ſhould dy in the Wilderneſs, as they had wiſhed. Wherefore the People were ſorry for what they done, and as in diſpair offered to go up to the place the Lord had promiſed them. But *Moſes* would not conſent to it, but councelled them to the contrary: yet they preſumed obſtinately to go up, though *Moſes* and the Ark went not with them, and were diſcomfited by the *Amalekites*, and the *Canaanites*; and perſued and conſumed even unto *Hormah*.

From *Rithmah* the Lord commanded them to go to *Rimmon-Parez*, (at fig. 15.) from *Rimmon-Parez* to *Libnah*, (at fig. 16.) from thence to *Riſſa*, (at fig. 17.) then to *Kehelathah*, (at fig. 18.) then to Mount *Shapher*, (at fig. 19.) then to *Haradah*. (fig. 20.) then to *Makheloth*, (fig. 21.) then to *Tahath*, (fig. 22.) then to *Tarah*, (fig. 23.) then to *Mithkah*: (fig. 24) then to *Hashmonah*, (fig. 25.) then to *Moſeroth*, (fig. 26.) then to *Bene-Jaakan*, (fig. 27.) then to *Hor-hagidgad*, (at fig. 28.) then to *Jotbathah*, (fig. 29.) then to *Ebronah*, (fig 30.) then to *Ezion-gaber*, (fig. 31.) on the Red Sea. from whence *Solomon* ſent his Ships to *Ophir* for Gold. 1 *Kin.* 9. 26. While they were in theſe laſt recited Journeys *Korah*, *Dathan*, and *Abiram* conſpired againſt *Moſes* and *Aaron*, and begat a rebellion in the People: for which the Earth opened and ſwallowed them up alive, and the men that were with them, and all their Families, and Goods, and 250 of their partakers, that offered falſe Incenſe were conſumed by fire that came out from

from the Lord. Whereat on the morrow all the People murmurred against *Moses* and *Aaron*, telling them that they had killed the People of the Lord. At which the anger of the Lord was so kindled that he sent a Plague among them that destroyed 14700 Souls.

Then the Lord to put an end to the grudgings of the People commanded *Moses* to cause all the Princes of each Tribe to bring every one his Rod, and write thereon his Name, and put them before the Tabernacle of the Congregation; and to write *Aarons* name on his Rod, and put it there also; and the mans Rod whom the Lord should chuse to be chief Priest should bud. So on the morrow *Aarons* Rod was budded, and brought forth blossoms, and bare ripe Almonds. *Numb.* chap. 16. and ch 17.

By this time God had led them 39 years through several Wildernesses; and in the first moneth they removed from *Esiongeber* into the Wilderness of *Zin* to *Kadesh*, (at fig. 32.) Here *Miriam* dyed, and was buried. And here the People again murmur against *Moses* and *Aaron* for want of Water: whereupon *Moses* prays unto the Lord, who directs him to assemble the Congregation, and to take his Rod, and speak unto the Rock before them: which he did, but smote the Rock twice; and there came forth Water abundantly for them and their Cattle. For which twice striking upon the Rock, the Lord reprehends *Moses* and *Aaron* of unbeleef; (since he only commanded them to speak to the Rock); and tells them they shall not bring the Congregation into the Land which he had promised them. This was the Water of *Meriba*; so called because of the strife between the People and the Lord. *Numb.* 20. 13. From

 hence

hence *Moſes* ſent meſſengers to the King of *Edom*, deſiring paſſage through his Countrey; but he denying it the Camp journeyed to Mount *Hor*, (fig. 33) where *Aaron* dyed in the fortieth year after the children of *Iſrael* ſet forth out of the land of *Egypt*, being aged 123 years. *Numb.* 13. 38, 39. While they were at Mount *Hor* King *Arad* a *Canaanite* warred againſt *Iſrael*; but *Iſrael* overcame them and deſtroyed their Citties. From Mount *Hor* the Camp removed to *Zalmonah* (at fig. 34.) towards the Red Sea, to go about by the land of *Edom* to *Punon*, (fig. 35.) where the way ſeemed very grievous to them; ſo that they again fell to murmuring againſt the Lord and *Moſes*: Wherefore the Lord ſent fiery Serpents among them, which ſtung many of them to death. But upon their confeſſion of their ſins, and *Moſes* praying to the Lord, God commanded *Moſes* to make a fiery Serpent, and to ſet it up for thoſe to look on that were bitten, that they might live. *Numb:* 21. 5, 6, 8, 1, 9. From *Punon* they came to *Oboth*, (fig. 36.) thence to *Jie-abarim*, (fig. 37.) on the borders of *Moab*. Thence they came and pitched on the River *Zared*, (fig. 38.) thence to *Dibon-gad*, (fig. 39.) then to *Almon-blath*, (fig. 40.) from thence they paſſed by the Well *Beer*, and came to *Mattanah*, (fig. 41.) then to *Nahaliel*, (fig. 42.) then to *Bamoth*, (fig. 43.) in the Plain of *Moab*, even to the top of *Piſgah*, (at this * figure in the Mapp) From hence *Iſrael* ſent meſſengers to *Sihon*, King of the *Amorites*, deſiring his leave to paſs through his Countrey: but inſtead of giving leave he raiſed an Army and fought againſt *Iſrael*. But *Iſrael* overcame him and took his Countrey from him, and poſſeſſed it, and put all his People to the ſword. In this encamping the *Iſraelites* com-

mit

mit fornication with the Women of *Moab*, and Idolatry with *Baal-Peor*: which ſo kindled the anger of God againſt them, that he ſent a Plague among them which deſtroyed 24000 Souls.

After which God commanded *Moſes* again to number the People, and he found the number of males of 20 years old and upwards to be 601630. beſides the *Levites*, who were numbred to be 23000. males, from a moneth old and upwards. *Numb.* 26.

But the Lord commanded *Moſes* to revenge himſelf on the *Midianites*: ſo he ſelected 1000 out of every Tribe, and ſent them againſt the Kings of *Midian*, and ſlew them, and all the males, and took their Women, and their Cattle, and all they had, and fired their Cities and Villages.

He ſent forth alſo and took *Og* King of *Bashan*, and his Countrie, and all the Lands about *Jordan*, on this ſide.

Here *Moſes* received command of the Lord to go up into the top of this Mount *Piſgah*, and take a view of the land of Promiſe; for that in regard of his diſobedience to the Lord at the Waters of *Meribah*, he ſhould not enter thereinto: but *Joshuah* ſhould leed the People over. And here *Moſes* dyed when he was 120 years old, and was buryed in a Valley in the land of *Moab* over againſt *Beth-peor*: but his Sepulcher is concealed. *Deut.* 34. 6.

After *Iſrael* had mourned 30 daies for *Moſes*, God commanded *Joshuah* to paſs over *Jordan*, and take poſſeſſion of the Promiſed Land. Therefore *Joshuah* ſent out two men to *Jericho* to ſpy the Land, who returning brought tydings how much diſcouraged

raged the Inhabitants were because of them. Whereupon the Camp removed to *Shittim*, and came to *Joram*, and lodged there before they went over. Three daies after, the Officers went through the Camp, commanding the People to be in readiness against the Ark removed to pass over *Jordan*; And so soon as the feet of the Priests that bare the Ark touched the brinks of the Water the Water parted, but the Priests with the Ark went into the middle of *Jordan*, and there stood till all the children of *Israel* went over on dry Land. And for a perpetual memorial of this miracle, God commanded *Joshuah* to cause one man out of every Tribe to take a Stone out of the midst of the River where the Priests feet stood, and leave it at the place where they should encamp that night, which was at *Gilgal* towards *Jericho*. *Joshuah* commanded them also to pitch twelve Stones in the middle of *Jordan*, where the Priests feet stood, to remain there for a memorial for ever.

The Lord of Hosts having thus brought the children of *Israel* out of *Egypt*, through the Red Sea, and led them 40 years together through several Wildernesses, and now set them on the other side of *Jordan*, we shall leave them there, and refer our Reader to the holy Bible for an Historical Relation of their several exploits in the Wars with the Nations that possessed the Land; how they overcame them all, conquered their strong Citties, possessed themselves of the whole land, and rooted out all their enemies.

How this land was afterwards devided among the twelve Tribes of *Israel* by *Joshuah* is marked in this Mapp with single pricks; and the Capital name that is writ within

within them is the name of the Tribe that possessed so much of the land as is encompassed with those pricks. The Citties of Refuge appointed *Josh.* 20. 7, 8 are marked with a cross upon the Tower, as you may see in the Mapp it self, on your left hand just over the picture of both sides the Shekel.

A Discourse upon the Geographical Description of the Land of CANAAN, *Possest by the* Israelites, *and travelled through by our Saviour* Jesus Christ, *and his Apostles.*

THe fullness of Time being come wherein God according to his eternal decree had ordained to send his Son into the World in humane shape and nature for the redemption of mankind; the Angel *Gabriel* came and saluted *Mary* (a Virgin at *Nazereth*) (at fig. 1. it the Mapp) with a message from the Lord *Luk* 1. 28. teling her that the Holy Ghost should come upon her, and the power of the most High should overshadow her, and she should bring forth a child, and call his name *JESUS:* which accordingly came to pass when *Augustus Cæsar* was Emperour of all the World, and *Herod* the Tetrarch was King of *Jewry*, and *Cyrenius* Governour of *Syria*, which was in the year of the World (according to Mr *John Butler* in his

his *Christologia*) 4000. then came *Mary* with her betrothed Husband *Joseph* to *Bethlehem*, (at fig. 2.) a Citty of *David* (for they were both of the Lineage of *David*) to be Taxed according to the Decree of *Cæsar*. And because there was no room in the Inn, they were fain to make shift with a Stable, where she fell in Labour, and brought forth her first born Son, wrapped him in swadling cloaths, and laid him in a Manger. The Angels soon carryed this joyfull news to Shepherds that were then keeping their Sheep, and gave them signes how they should find the Child; who straight way left their flock, came to *Bethlehem*, and found him out, and publisht abroad the tydings that was brought them of the Angels. *Luk.* 2.

This Child was circumcised at eight daies old, and his name called *JESUS*. And when he was 33 daies old he was brought to the Temple at *Jerusalem*, (at fig. 3.) by his Parents, and presented to the Lord, according to the custom of the Jews; whither also (being directed by the Spirit) came *Simeon* a just man, and one that feared God; who took the child *Jesus* in his arms, and praised God, &c.

While they were yet in *Bethlehem* came wise men (having seen his Star) out of the East to worship him. And the fame hereof coming to *Herod*s ears, caused him to assemble all the chief Priests and Scribes, to learn of them the place of his birth: who informed him it was to be in *Bethlehem*. Wherefore he commanded the wise men to seek the Child with all diligence, and bring him word that he might come and worship. When these wise men departed from the King the Star went before them till it came and stood over the place where the Child was: who when they had found, they worshipped,

ſhipped, and preſented with Gold, Incenſe, and Myrhe. But they were warned in a dream not to return to *Herod*, but to return to their own Countrey ſome other way. Alſo *Joſeph* was warned in a dream that he ſhould take *Mary* and the Child, and fly into *Egypt*. *Herod* ſeeing himſelf mocked by the wiſe men, gave ſtrickt command to kill all the male children of two years old and under in *Bethlehem*, and the coaſts about it; that the Propheſie might be fulfilled. *Jer.* 31. 15.

Herod being dead *Joſeph* was warned of God in a dream to return again with the child: but hearing that *Archelaus* his ſon reigned in *Judea*, he was afraid; yet turned aſide into *Galilee*, to the Citty *Nazareth*. *Mat.* 2. 23.

Jeſus being twelve years old came up to *Jeruſalem* with his Parents to the Feaſt of the Paſſeover; and when the dayes were accompliſht his Parents went home, thinking he had been in the company: but he ſtaid behind diſputing with the Doctors in the Temple; yet when they came back to ſeek him he went home with them.

In the 15 year of the Emperour *Tiberius* when *Pontius Pilate* was Preſident of *Judea*, *Jeſeus* came from *Nazareth* to *Jordan*, not far from the Dead Sea, viz. to *Bethabane*, where he was baptized of *John* the Baptiſt; at which time the Holy Ghoſt deſcended upon him like a Dove; and a voice was heard ſaying, *This is my beloved Son in whom I am well pleaſed. Mat.* 3. 17.

From hence *Jeſus* was led aſide into the Wilderneſs; where he faſted 40 daies and 40 nights, and was tempted of the Devil: but he reſiſted, and the Devil left him.

Then *Jeſus* went again into *Galilee*, whither followed him *Andrew*, *Peter*, and

Philip, and dwelt at *Nazareth*. *Luk.* 4. 16. where he taught in the Synagogue. Coming from thence he went to *Cana*, where at a marriage he turned water into wine, *Joh.* 2.

From thence he went to *Capernaum* with his Mother, his Brother, and Disciples: yet staid not long there, but went to *Jerusalem*, because the Feast of Passeover was nigh.

The first year of his Ministery. Ao. 30.

Jesus coming to *Jerusalem* to the Passeover shews his Divine authority in whipping the Buyers and Sellers out of the Temple, and overthrowing their Tables. *Joh.* 2. 15. By these and other signes many beleeve in him. *Nicodemus* a Ruler of the Jews came by night to him, to be instructed of him. *Joh.* 3. 1. From hence *Jesus* went into the land of *Judea*, and tarryed there some time. But *John* was baptizing at *Enon*, by *Salim*, and was shortly after imprisoned; which when *Jesus* heard he returned again into *Galilee*, through *Samaria*; and came to a Citty called *Sychar*, neer *Jacobs* Well; where (sitting to rest himself, there came a woman of *Samaria* (while his Disciples were gon into the Citty to buy meat) to fetch water; with whom *Jesus* discourling, and telling her of her own affairs, she takes him for a Prophet, and runs into the Citty, telling the Cittizens what she had heard and seen: whereupon they come out to him, and hearing of his words many of them beleeve in him. *Joh.* 4. 5. &c.

Having tarryed there two dayes, he goes into *Galilee*, where the *Galileans* that had seen what he did at *Jerusalem* received him joyfully. *v.* 45. Coming to *Cana* in *Galilee*, there came to him a Ruler, whose Son was sick of a Feaver, at *Capernaum*, beseeching him

him to go down and heal his Son before he dyed. But *Jesus said, Go thy way: thy Son liveth. And from that hour the Feaver left him. v.* 52. Coming to *Nazareth*, and reading the Prophet *Isaiah*, and preaching thereupon, the People were incensed at his doctrine, and thrust him out of the Citty, and led him to the top of the hill whereon the Citty was built, to cast him down headlong. But he passed through the midst of them, and went his way, and came and dwelt at *Capernaum*.

Jesus walking by the Sea of *Galilee* called to him *Peter*, *Andrew*, *James*, and *John*, who straight way left their Nets, and followed him. *Mat.* 4. 18. &c.

The second year of Christs Ministery. A°. 31.

Jesus travelling through all *Galilee* preaches in their Synagogues, and heals all sicknesses and diseases. *Mat.* 4. 23. so that his fame spreads over all *Syria*, and great multitudes follow him out of *Galilee*, *Decapolis*, *Jerusalem*, *Judea*, and from beyond *Jordan*. *v.* 25. Among others he cured *Peters* Wives Mother of a Feaver. *Mar.* 1. 30, 31. *Luc.* 4. 38, 39. Coming to the Lake of *Genesereth* the People so prest upon him, that he entred into *Simons* ship that lay by the shoar, and required him to thrust off; and he preached to them out of the ship. *Luc.* 5. 3. And when his Sermon was ended, he bad *Simon* lanch out into the deep, and cast his Net. But *Simon* told him they had wrought all night and caught nothing, yet because he bad them they would; which when they did, they had so great a draught that their Nets brake, and they were fain to call their Companions to help draw them in. *Luc.* 5. 1. &c. And because his fame

ſpread more and more ſo many followed him that he could not enter into *Capernaum*, but kept without in deſart places. *Mar.* 1. 45. *Luc.* 5. 16. Some daies after *Jeſus* came again into *Capernaum*, and entered into a houſe, whither came many Phariſees and Doctours of the Law to hear him: and as he was teaching there was a Man brought to him, lying in his bed, taken with a Palſey: and in regard they could not get neer him, becauſe the preſs was ſo great, they carryed him up to the houſe top, and let him down through the Tileings, Bed and all; which he immediately cured: and the Man took up his Bed and walked. *Luk.* 5. 25. Going from thence towards the Sea, he ſaw the Publican *Levi*, otherwiſe called *Mathew*: And he ſaid to him *Follow me.* Who left all and followed him. *v.* 28. Afterwards *Jeſus* went on a Sabbath day through the fields of Corn, and his Diſciples plucked the Ears of Corn and rubbed them between their hansd and eat them: which the Phariſees were offended at. *Luk.* 6. 1. Afterwards he went into the Synagogue on another Sabbath day, and healed a Man with a withered hand; which ſo madded the Phariſees that they conſulted with the *Herodians* to deſtroy him: but he avoided them *Mar.* 3. 5, 6.

Coming neer the Sea, he went upon a Mountain to pray, and ſtaid there all night. The next morning he called his Diſciples, and from among them he choſe twelve, which he called Apoſtles. *Luk.* 6. 12, 13. Going again into *Capernaum* he healed the Centurions ſervant, marvelling at his faith, *Luk.* 7. 1, to 11. From thence *Jeſus* goes to a City called *Naim*, (ſig, 11. where a Widdows ſon being dead was carryed out to be buryed, and which *Jeſus* (in compaſſion to his Mother) raiſed again from the dead, and delivered her her Son alive. *Luk*, 7, 11, to 16.

After

Afterwards he travelled through every City and Town in *Galilee*, and *Samaria*, preaching the Goſpel; where certain Women that he had healed of their infirmities miniſtred to him. *Luk.* 8. 1, 2.

Coming to *Ieruſalem* to a Feaſt of the Jews, he found at the Pool of *Bethesda* a Man who had been diſeaſed 38 years, whom he made whole on a Sabbath day. *Joh.* 5. 8. From thence he returned to *Capernaum* again, took ſhip, and ſtilled a ſtorm at Sea; then landed in the Region of the *Gadarenes* about *Geraſa*, (fig. 12.) *Luk.* 8. 26. where he met a Man poſſeſſed with legions of Devils, whom he diſpoſſed, giving them leave to go into an herd of Swine, who immediately thereupon ran headlong into the Sea: hereat the Inhabitants came and beſought him to depart out of their Coaſts. *v.* 37. Thence he returned again to *Capernaum*, where *Jairus* a Ruler of the Synagogue intreated him to come into his houſe, becauſe his daughter lay dying. *v.* 41. And as he was going with him, a Woman touched the hem of his garment, and was immediately healed of an iſſue of blood which ſhe had had 12 years. *v.* 43. In the mean while the Maiden dyed, but was raiſed again from the dead. *v.* 55. *Ieſus* going from thence, gives ſight to two blind men. *Mat.* 9. 27, to 31. and ſpeech to a dumb Man poſſeſſed with a Devil *v.* 32, 33.

Ieſus goes through all Cities in *Galilee* towards *Ieruſalem*, *Luk.* 13. 22. where he preaches: is forewarned of the Phariſees that unleſs he depart *Herod* will kill him *v.* 31.

Ieſus calls his twelve Diſciples to him, and ſends them forth to preach; giving them power to caſt out unclean Spirits, and to heal all diſeaſes. *Mat.* 10. 1. who at

their return to him again give him an account of their Ministery. *Luk.* 9, 10. Then he takes them aside into a solitary place neer *Bethsaida*, where he feeds 5000 Men with five barly loaves and two Fishes. *v.* 17. *Joh.* 6. 5, to 14. But perceiving that the People would make him King, he withdrew himself to a Mountain alone. *Joh.* 6. 15. and his Disciples missing him, they about evening took shipping to go over to *Capernaum*, whither *Jesus* followed them, walking upon the Water; whom when they saw they were afrighted: But he spake to them, and came into the Ship; and they presently arrived at their Port. *v.* 21.

The third year of Christs Ministery. A°. 32.

Jesus removes from *Capernaum* to *Jerusalem*, and after the Feast of Pass. returns again, travels through *Galilee*, but shuns *Judea*, because the Jews sought to kill him. And being come home again, journeys towards *Tyre*, (fig. 14.) and *Syden*, (fig. 15.) on the coasts of the Great Sea, where he cast a Devil out of the *Canaanitish* Womans Daughter, *Mat.* 15. 18. And departing from thence he went to the Sea of *Galilee* through the midst of the coasts of *Decapolis*. *Mar.* 7. 31. where he healed one deaf and dumb. *v.* 35. And in the Wilderness (fig. 16.) he fed 4000 Men besides Women and Children with 7 loaves and a few smal Fishes. *Mat.* 15. 38 *Mar.* 8. 8, 9. Then he took Ship and came into the Coasts of *Magdala*, in the parts of *Dalmanutha*, (fig. 17.) where the Pharisees desired of him a signe from Heaven. *v.* 11. which he being troubled at, left them, and again took ship and came to *Bethsaida*, *v.* 22. where he restored a blind

blind Man to his ſight, *v.* 25. Hence he and his Diſciples go *Cæſarea Philippi*, (fig. 18.) where under way *Peter* confeſſed him to be the Chriſt *Mat* 16. 16. *Mar.* 8. 29. Six daies after *Jeſus* took *Peter*, *Iames*, and *Iohn*, and went up to the Holy Mount 2 *Pet.* 1 18 (fig. 19.) where he was transfigured, and where appeared *Moſes* and *Elias* talking with him; and here it was that a voice came from Heaven, declaring him to be the Son of God *Mat.* 17. 5. Coming again to the multitude he caſt a Devil out of a Child *Mat.* 17. 18. Hence he goes to *Capernaum*, where the Toll gatherers demand Tribute of him; wherefore he ſent *Peter* with his Angle to the Sea, and told him that in the mouth of the firſt fiſh that ſhould come up he ſhould find a twenty pence peece, which he bad him give for them both *Mat.* 17. 24. to 27. Afterwards he travels through *Galilee* and *Samaria* towards *Jeruſalem*. *Luk.* 9. 51.

The fourth Year of Chriſts Miniſtery. Ao. 33.

Jeſus ſends forth ſeventy Diſciples by two and two to preach the Goſpel, and heal the ſick, &c. *Luk* 10. 1. Againſt the Feaſt of Paſſeover he departs out of *Galilee* into *Judea*, and dwells in *Bethania*, (fig. 20.) in the houſe of *Martha*, *v.* 38. Thence he went to *Jeruſalem* to the Feaſt, where the Jewes marvelled at his Doctrine, *Joh.* 7. 15 Towards the Evenings he uſed to go to Mount *Olives*, (fig. 21.) and ſtay there all night, but in the Mornings came again into the City, and preached in the Temple.

The Scribes and Phariſees (to tempt *Jeſus*) brought a Woman to him taken in adultery, who by the Law of *Moſes* ſhould dy: And he bad them that were without ſin to caſt

cast the first Stone at her: wherefore they all departed, and left her there without an accuser. *Ioh.* 8. 3. to 12.

Then he went through all Cities and Towns thereabouts, teaching the People. And comes in the Winter time again to *Ierusalem*, and walked in the Temple, in *Salomons* Porch, where many of the Jews encompass him, and would know positively if he were the Christ or No. But for his answers they went about to stone him, and would have laid hands upon him; yet he escaped them. *Ioh.* 10. 22, to 40. and goes over *Jordan* to the place where he was baptized of *Iohn*, and abode there. *v.* 40. Afterwards he travelled through *Galilee* and *Samaria*, teaching the People every where. And in his way to *Ierusalem* he met ten leprous men, whom he healed. *Luk.* 12. to 20. Coming neer *Iericho* (fig. 22.) he gave sight to a blind Beggar man, *Luk.* 35. &c. And when he was entered into the City of *Iericho* he goes into *Zacheus* his house, who was the chief Reciever of the Tribute, *Luk.* 19. 1. &c. Here he has news of *Lazarus* his sickness, therefore goes to *Bethania*, and meets *Martha*, who tells him her brother is dead and buryed. But *Iesus* having a great affection to this Family, goes to the grave, and restores him to Life. Yet however, the Jews seek to take him. *Ioh.* 11. 1. wherefore he withdrew into the Wilderness, and remained in a City called *Ephrem* or *Ephraim* (fig. 23.) Six daies before the Feast of Passeover he came again to *Bethania*, to the house of *Martha*, and sups with *Lazarus*. *Ioh.* 12. 1. The next day he went to *Bethphage*, at (fig. 24.) whence he sent two of his Disciples to fetch a she Ass, whereon he rode into *Ierusalem* with great acclamations of the People, who spread their garments

ments and strewed branches in his way, crying *Hosanna in the Highest*, &c. *Mat.* 21. 1. &c. Coming into the Temple he again drove out the Changers of Money, and all them that bought and sold in the Temple. *v.* 12, 13. Here he healed the halt and the blind that came to him. *v.* 14. That night he went to *Bethania*, and lodged there. *v.* 17. And in the Morning again to *Jerusalem*, where under way he cursed the Fig Tree, which presently withered. *v.* 19. The day time he spent in the Temple, teaching the People, and disputing with the Scribes, Pharisees, and Sadduces, as you may read *Mat.* 21. *Mar.* 11. *Luk.* 20. and a nights he went out of the City to Mount *Olives*. When now his disciples shewed him the beauty of the Temple, he fore-told its destruction. *Mat.* 24. 1. *Mar.* 13. 1. *Luk.* 21. 5. Two daies before the Passeover, *Jesus* was in *Bethania*, at the house of *Simon* the Leper, where *Mary* the Sister of *Lazarus* annointed him. *Mat.* 26. 7. *Joh.* 12. 3. But *Judas* who was a theef, and kept the purse, murmuring at the expence of so much precious oyntment, was reprehended by *Jesus*: Wherefore he went to the High Priest and Scribes and Elders to betray him. *Mat.* 26. *Luk.* 22. 3, &c. *Jesus* having eaten the Passeover, his last Supper, with his Disciples went (according to his wont) to *Gethsemane* (fig. 25.) over the Brook *Cedron* to pray. *Mat.* 26. 36. *Joh.* 18. 1. where *Judas* (with a band of Soldiers, and servants of the High Priest) came, and betrayed him with a kiss. *Mat.* 26. 49. The soldiers carry him into *Jerusalem*. The next day he is condemned, crucified, and laid in the Grave. *Joh.* 19.

The third day he rose again from the dead, and shewed himself to *Mary Magdalene*,

Joh. 20. 14. &c. and also to two of his Disciples going to *Emmaus*, (fig. 26.) who came and told it to the eleven Apostles, when they were assembled at *Jerusalem*: who told them that *Peter* also saw him. And while they were thus speaking together, He appeared among them, and wished them Peace. *Luk.* 24. Eight daies after He shewed himself again to his Apostles, and let *Thomas* feel his wounds, *Joh.* 20. 27. Afterwards he appeared the third time to his Disciples at the Sea of *Tiberius*, that is, the Sea of *Galilee*. *Joh.* 21 *Jesus* having conversed now 40 daies with his Disciples, after his resurrection, went with them to Mount *Olives*, which is a Sabbath daies journey from *Jerusalem*, viz. (about a Mile,) towards *Bethania* And having given them his Commands, declared his Will to them, and finally blessed them. He was taken up in a Cloud, and so went into Heaven. *Luk.* 24. 50.

The Disciples returned again to *Jerusalem*, and there kept their *Whitson* Feast, together, and received the Holy Ghost.

A Discourse upon the Mapp of the Travels of S. PAUL, *and others of the* APOSTLES.

BEfore you peruse this Discourse and Mapp, be pleased to take notice that for the easier finding out of Places, we have marked whole Countries with hollow Letters a thus; and Cities with numerical Figures.

It

It happened that as the Jews in their exile were ſcattered all over *Aſia*, like corn ſtrewed on the ground, ſome ſeeds alſo (whether by Land or Sea, or both) fell into *Cilicia*, (at e in the Mapp) and particularly into the City of *Tarſus*, (at 7 in the Mapp) Among others of this Nation was a certain *Benjamite*, a perſon of good quality, who inhabited here, and from whom deſcended that Heroick Father of the Goſpel called *Saul*, or *Paul*, *Act.* 22. 3. *Phil.* 3. 5. for ſuch was the cuſtom of thoſe dayes, that moſt Perſons of any note or eminency had more names than one. Hence this Holy Father, was by his Father called *Saul*, in evidence that he was a *Hebrew* of the *Hebrews*; and *Paulus* or *Paul*, in token that he was born a free man of *Rome*. Now as this Son grew up, the good old man was not wanting for care ſufficient in his education. And firſt, the better to grace his priviledge of a Roman e Citizen, he bred him up a Schollar in the Academy of *Tharſus*, (7) and here was it, that he became ſo expert in the Philoſophical Sayings of the Heathen Sages, ſuch as were *Aratus*, *Epimenides*, *Menander* and others. *Act.* 17. 28. *Tit.* 1. 12. But as he grew in years to underſtand himſelf, the Wiſdom of Man not amounting to enough to make him a Child of God, He was therefore ſent away from *Tharſus* unto *Jeruſalem* (1) to be inſtructed in the Sacred knowledge of the Book of God. Here was famous at that time one *Gamaliel* a Doctor of the Law, and Provoſt of the Schools in *Jeruſalem*, at whoſe feet this *Tarſian* Jew being ſet, he ſtudyed the Holy Scriptures, and greatly profited in Divine learning, beyond all his Equals and fellow-Students. *Act.* 22. 3. *Gal.* 1. 14. Here was it that whileſt he was eager of his way of Learning and Religion,

he drew into his head and heart the Doctrine of the Phariſees, who were in thoſe dayes though the moſt reſpected with the Popularity, yet the moſt Hypocritical and Malicious of all the Jewiſh Sects. *Phil.* 3. 5, 6.

During theſe Times the Meſſiah appeared, as was ſpoken of by the Prophet *Daniel*, (*Dan.* 9. 25,26,27.) and one half *of a week of years*, or 3 years and odd, he confirmed the Covenant with many of the Jewiſh Nation, until in the midſt of the *Week* he was crucified and ſlain: and Sacrifice and Oblation ceaſed. All this while was *Saul* at *Ieruſalem*, but ſo intent at *Gamaliels* feet, that this news of the Meſſias found no reſpect from his ears. Chriſt was crucified at the great Paſchal Feaſt; and at Penteceſt came the Holy Ghoſt upon the Apoſtles, and enabled them to ſpeak all Languages; and to work miracles. Now it hapned, that by vertue of theſe Languages they ſpake, and the miracles they wrought, ſo many became their Converts, that by the Feaſt of Tabernacles a neceſſity appeared to ordain Deacons to aſſiſt them in their Miniſtery. Of theſe were appointed firſt 7 in company, whereof were *Stephen* and *Philip*, and *Nicanor* and others: and after theſe were made ſtill more and more Deacons and Evangeliſts, ſuch as were *Ananias* of *Damaſcus*, (5) *Lucius*, *Barnabas* and others. *Act.* 6 ch. 9. ch. 13. But as theſe were zealous in preaching the Goſpel, the Jews were as envious in oppoſing it, and of thoſe oppoſers *Saul* of *Tarſus* was none of the meaneſt. The firſt quarrel that brake out into blood, was that of the Synagogue of the *Libertines* againſt *Stephen*, and this ſeems to have been at the very next Feaſt after that of the Tabernacles, at what time *Stephen* was ordained; and was therefore at latter

ter end of the Feast of Dedication: at what time *Stephen* being apprehended by those Libertines, was haled before the Councel, and tumultuously condemned, and stoned to death. This was (as it seems by course of Story) much about (and as Tradition tells us, upon) the morrow after the Anniversary Festival of our Saviours Nativity, or on the 26 of *Decemb.* Thus dyed this *Proto-Martyr*, and thus was this first Anniversary of the Nativity next following his Assension turned into mourning, *Act.* 7. 54, 55. &c. But devout men in honour of this noble Martyr, would not suffer his body to ly among the bones of malefactors, to be devoured of Dogs, but exposed themselves to the hazzard of the Jews displeasure, by carrying him to buryal with solemne lamentation, *Act.* 8. 2. The Persecuters thus exasperated, made great havoke of these sacred Mourners; and some 2000 faithfull Christians slew they in this heat, together with *Nicanor* S. *Stephens* fellow Deacon, besides great multitudes of men and women whom they carryed to prison. *Dor. Syn.* of the 70 Disciples. *Act.* 8. 1. 3. ch. 22. 4. ch. 26. 10. Under the Councel who condemned this S. *Stephen*, was this our *Saul* it seems a principal Officer, who was present at his examination, and gave his vote to have him put to death, and was especially imployed to see it done: and more than this, being in a zealous fury in a wrong way, was the death of many a good Christian at this time, besides what he imprisoned while he rashly imagined he did God good service by it. 1 *Tim.* 1. 13. *Act.* 26. 9, 10. 11. At this time was *Saul* but a young man, and yet not so young, but he was trusted it seems with some place of Authority, which was not usually bestowed until a man was 30 current, and so by conse-

 quence,

quence, at what time our Saviour was 33 compleat, this *Saul* was 30 current, and therefore some 4 years younger than Christ.

For 4 weeks lasted this persecution very hot, until most part of the poor Christians being fled from *Ierusalem* (except the Apostles) were scattered abroad here and there as they could get with safety for refuge of their lives and liberties. But this was so far from hindrance, as it rather proved an advantage to the Gospel, by reason of the scattered Evangelists, who preaching as they fled, scattered the news of the Gospel in all parts, as they flew away. *Philip* the Deacon taught the *Samaritans* (2) *Simon* went out towards *Tyre* (43) and *Zidon* (48) preaching; *Barnabas* took towards *Cyprus*, *Lucius* towards *Cyrene*, (x) and *Ananias* made many Converts at *Damascus*. (5. Now when the news of these things came to *Ierusalem*, (1) the Jews were madded at it: And the furious *Saul* in his fiery zeal, not satisfied in that he had spoiled the growth of Christianity in *Ierusalem*, unless he might chace it out of the World also, got Letters from *Caiphas* the high Priest directed unto the Synagogues in *Damascus* in order to bind and bring away to *Ierusalem* all whom he found, both men and women who any waies feared not to own the name of Christ. *Act.* 9. 1, 2. But as many times it happens where the more hast is, there is the less speed, so it was here; for on the 25. day of *January*, as *Saul* was going to *Damascus*, and almost there, Lo a wonderfull bright light appeared round about him, and cast him upon the ground utterly astonished; and a voice was heard speaking unto him as he lay, saying, *Saul, Saul, Why persecutest thou me?* Now such was the force of this miracle and the voice withal, together with

other

other discourses accompanying; that *Sauls* heat of persecution was quite cooled, and trembling as he lay, his heart turned within him, and he became obedient immediatly to all as was commanded him. And being led into the City (for he was struck blind with the light) after three daies fasting and prayer, *Ananias* the Evangelist came to him by Divine appointment, and baptized him, and also constituted him to be a Preacher of the Gospel. And *Saul* immediatly entred into the Jewish Synagogue, and began to preach up that Doctrine he had afore cryed down so much; and justified those Christians which ere while he had so much condemned. And though the Jews opposed his Doctrine and himself, yet he stood to it, and confounded them by Scripture arguments; proving out of the Law and Prophets that that very *Jesus* whom they had so lately crucified was the very Christ. But all notwithstanding, the Jews would not be convinced, but rather going about to kill him in revenge of his conversion from their way, after certain daies stay he left *Damascus*, and went into *Arabia*, (c) where he continued three years, preaching the Gospel in the Dominions of King *Aretas*. *Act.* 9. 3, 4, 5, &c. 17. 18. ch. 26. 13, &c. ch. 22. 6. &c. *Gal.* 1. 15, 16, 17.

During these years of *Saul* in *Arabia*, *Philip* the Deacon was very successfull in his preaching at *Samaria*. Hither also came *Peter* and *John* the Apostles from *Jerusalem*, to confirm and settle the Church which *Philip* had first founded. Here was one *Simon* a notable Sorcerer first converted by *Philip*, and then detected by *Peter* in his hypocrisie, and publiquely shamed, *Act.* 8. 5, 6. &c. This was about the Passeover Feast next after *Sauls* conversion, which coming on, called *Peter* and *John* back again to *Jerusalem*,

ruſalem: but *Philip* went on preaching along the Countrey in the way towards *Gaza*, (3) and was in the ſame road, at what time, the Feaſt being ended, a certain Eunuch called *Indion*, a perſon of great quality under *Candace* Queen of *Æthiopia*, but a Jewiſh Proſelite, who was returning from the Feaſt, by an happy providence fell into *Philips* way, and that ſo as to become his convert; and being baptized, carryed away with him into his own Countrey the great tydings of the Goſpel. But *Philip* went on to *Azotus*, (4) and ſo to *Cæſarea*, (10) preaching every where as he went. *Act.* 8. 26, 27, &c. By this time the Church began to enjoy peace and reſt, by means of *Sauls* converſion: The greateſt enemy it ſeems was taken off, and the reſt were dampt, *Act.* 9. 31. And beſides, the civil affairs of *Judea* (a) were not a little diſturbed, whereby the Spiritual enjoyed the more leiſure. For *Philip* the Tetrarch being dead, King *Aretas* with a great Army invaded *Herod*, in order to be revenged for the matter of *Herodias*, *Herods* Concubine, with whom he lived in Inceſt and Adultery; and by reaſon of *Areta* the daughter of this *Aretas*, and *Herods* lawfull Wife, whom he had put away. This came to a battel about the Paſchal time, in the 21 year of *Tiberius* the Emperour; and *Herod* the Tetrarch was greatly foyled and routed, and had been utterly loſt, but for the Authority Imperial interpoſing: *Joſ. Ant.* B. 18. ch. 17. *Suet.* During theſe things the holy Apoſtles minded their buſineſs, and as it ſhall ſeem devided the Toparchies of *Judea* amongſt them, for the better order in their proceedings. Untill the Church increaſing more and more, the Apoſtles alſo extended their Walks farther and farther; and ten of them going forth into *Galilee*, and *Samaria*, (ſee the Mapp

of

of Canaan,) and also into *Idumea* and beyond *Jordan*. S. *James* constantly abode at *Jerusalem*, *Eus. Eccl. Hist.* B. 2. ch. 1. and S. *Peter* had the peculiar oversight of all quarters of *Judea*, *Act.* 9. 26, 27, &c. As for the Deacons and Evangelists, they went out far and neer into all Countries where they could find any Jews, unto whom they might preach *Jesus*: for hitherto went they to none but Jews, or Jewish Proselites. *Act.* 11. 19. During these times did the Apostles and their Disciples appoint and celebrate those sacred Festivals of the Gospel, which we still observe.

S. *Paul* was at the Feast of Pentecost, at a private Church where S. *James* and the Elders were assembled. *Act.* 21. 18, 19. During this time also sent *Pilat* to *Rome*, (46) to give notice unto *Tiberius* and the Senate, of the marvellous works of Christ, and how he was reported to be risen from the dead, and was esteemed of his Disciples as a God. *Eus. Eccl. Hist.* B. 2. ch. 2. Also during these years while *Saul* remained in *Arabia*, *Caiphas* was laid by from being High Priest, in the 21. year of *Tiberius*, and in the next year *Pontius Pilate* was displaced from his Prefecture. *Jos. Ant.* B. 18. ch. 6.

Three years were now ended since the Assension of our Saviour, and the 4th. was some moneths old, at what time *Saul* having continued almost 3 years in *Arabia*, returned back to *Damascus*, about the 23 of *Tiberius* but newly entred, and the 36 of Christs birth about 3 parts run out. But here again finding himself in great danger of his life, by reason of the Jews implacable malice, he was fain to be let down in a basket over the Town wall, and narrowly escaped away with his life, and came to *Jerusalem*, about the Feast of Tabernacles, 2 *Cor.* 11. 32. 33. *Act.* 9. 25. All this while

had he ſeen none of the Apoſtles, but here (as he came on purpoſe to find him ſo accordingly) he met S. *Peter*. *Gal*. 1. 16. 17. They at firſt ſhunned him at *Jeruſalem*, till *Barnabas* wrought his introduction among them. Here tarryed he 15 daies during the Feaſt, and before and after. But after a great deal of labour in vain beſtowed upon the ſtubborn Jews, in order to convince them that *Jeſus* was the Chriſt, at length *Peter* and *Saul* both left *Jeruſalem* together: *Saul* went down to *Ceſarea*, (6) and from thence all along by Land through *Phœnicia* (f) *Syria*, (d) and *Cylicia* (e) until he came to *Tarſus*, his native place *Act*. 9. 26, 27. &c. *Gal*. 1. 18. &c.

Peter in the mean time went about from Town to Town over all the quarters and Toparchies of *Judea*, untill he came to *Lydda*, (8) where he cured one *Æneas*, who had been 8 years ſick of a Palſie, by a miracle: and after ſome ſtay there, he was ſent for to *Joppa*, (9) where by a greater miracle he raiſed one *Dorcas* an holy and a ſingular good woman from the dead. Theſe miracles were no ſmal furtherance to the fame of the Goſpel. *Act*. 9. 32, &c. 36. &c. But ſuch as were yet ſtubborn would be ſtubborn; Wherefore now at length, after that *Peter* had abode many dayes at this *Joppa*, the other half of the week of years of confirming the Covenant with the Jews being utterly expired, and the Iewiſh converts dropping in but ſlowly, untill at length there appeared not one more; Then pleaſed it Almighty God to give warning unto his Apoſtles hence forwards to leave the Iews, and to turn in unto the Gentiles. This warning by the viſion of a *ſtrange sheet* let down from Heaven, wherein were all manner of Beaſts and Fowls, and that as well of the unclean ſorts, as of the clean, was firſt

made

made known to *Peter*; whereby he was given to understand, that hence forwards he might eat of all sorts without distinction. And in the mean time messengers being come from *Cornelius* a Gentile man, he was warned also to go in unto him, without any more scruple what Countrey man he was, and whether he were Iew or Proselite. And accordingly *Peter* being obedient unto the vision, went with them: and finding *Cornelius* and many more Gentiles gathered together, he preached unto them, and they were converted, and the Holy Ghost fell upon them miraculously, and they were baptized, *Act.* 10: At the same time *Barnabas* of *Cyprus*, and *Lucius* of *Cyrene* (x) and others, being in far Countries, and moved by the same Spirit preached unto the Gentiles where ever they were, and they came in, and converted to the Faith. *Act.* 11. 19, &c. Now when the news of these things came first unto *Jerusalem*, *Peter* was questioned for what he had done, until having given satisfaction of his Divine Warrant, they gave glory to God. &c.

After this the Apostles deviding the World into 12 parts, each of them took his Walk, together with certain Evangelists their assistants, into all parts of the World. S. *James* the brother of *John* seems to have gon into *Egypt* and *Marmorica*, where he spent those few years his Glass had to run. S. *John* went into *Asia*, *Dacia*, and *Panonia*. S. *Andrew* Eastwards as far as *Sogdia*, and *Scythia*. S. *Philip* Northward into *Cappadocia*, *Iberia*, and so between these into *Scythia*. S. *Bartholmew* Southeastwards into *India*, and S. *Thomas* through *Persia* into *China*. S. *Jude* bestowed himself in *Mesopotamia*, *Chaldea*, and *Arabia*. And *Simon Zelotus* Southwestwards into *Mauritania*. S. *Matthew* tarryed

at *Jeruſalem*, untill he had written his Goſpel in the Hebrew Tongue, and then went after S. *James* into *Ægypt*, and ſo into *Æthiopia*. S. *Matthias* ſayled over into *Macedonia*, and *Gracia*, and from thence into *Africa*. *Ant. Chr.* par. 1. *Tit.* 6. ch. 8. par. 1. *Oecumen.* on *Acts*. *Euſ.* B. 3. ch. 1. *Ab. Apoſt. Hiſt.* B. 7. 9. *Dor. Syn. Pet. de Nat.* B. 3. ch. 149. S. *James* tarryed at *Jeruſalem*, but S. *Peter* ſteered towards *Antioch*, (11) and that ſo as *Rome* alſo was in his ey. About this very time dyed *Tiberius* the Emperour at *Rome*, (46) and *Caius Caligula* aſcended the throne, in Anno 37. *Tac. An.* B. 6. ch. 45. *Dion.* B. 58 *Ioſ. Ant.* B. 18. ch. 7. And this was a little before the Paſchal time. S. *Thomas* about this time, with one *Jude* his brother, and an Evangeliſt, going out Eaſtwards, ſent *Jude* unto *Edeſſa*, who miraculouſly cured King *Agbarus* of an infirmity which had long vexed him, and converted that King and a great many of his ſubjects. *Euſ. Eccl. Hiſt.* B. 1. ch. 13, 14. *Barnabas* went along in S. *Peters* Walk to *Antioch*. (11) and after Eaſter S. *Peter* followed. *Act.* 11, 22. *Euſ. Chron.* And becauſe they had here a great harveſt of Converts, *Barnabas* ſtept aſide unto *Tarſus*, and from thence fetcht *Saul* alſo unto *Antioch*: and by theſe three were ſo many Convorts baptized, that by reaſon of the multitudes the Diſciples began to be firſt called Chriſtians at this place, and ſo ſpread the name all over the World, where ever the Goſpel was dilated. *Act.* 11. 26. &c.

Now by that time *Peter*, *Barnabas*, and *Saul* had been one whole year at *Antioch*, came *Agabus* the Prophet thither from *Jeruſalem*, and foretold of a great dearth, which was to follow over all the World. But with this *Agabus* came certain weak brethren

of

of the Jews, who either out of tender Conſcience or faction, were offended at the entring of the Gentiles: as if it had not been lawfull. This weakneſs S. *Peter* thought fit to comply with: but *Saul* was therefore angry. 1 *Cor.* 9. 20, 21. *Gal.* 2. 12, 13, 14. Thus hapned this firſt quarrel amongſt theſe great Fathers; but it was only in matters of diſcretion, not of Doctrine. And however he found fault at this time, yet at another time, *Saul* alſo himſelf acted S. *Peters* part. 1 *Cor.* 9. 20, 21. After theſe things was a Collection made at *Antioch* for the poor Saints at *Jeruſalem*, and *Barnabas* and *Saul* carryed it. *Act.* 29. 30.

It was now Anno 39. at what time *Barnabas* and *Saul* continued preaching at *Jeruſalem*. At this time came forth S. *Matthews* Goſpel in the Hebrew Tongue, and was publiſhed for the uſe of all good Chriſtians. But *Saul* and *Barnabas* tarryed at *Jeruſalem* till Anno 40. And now was it at what time was aſſembled a great concourſe of People from all parts. Here was S. *Peter* from *Antioch*, and S. *James* out of *Ægypt*: and among others the plauſible King *Agrippa* failed not to be at the Feaſt too: This *Agrippa* being a very ambitious man, and apt to take over much upon him, had been moſt ſhamefully mocked and abuſed by the Romanes and *Ægyptians* in *Alexandria*, and all the Jews there fared the worſe for him. And becauſe they could not be ſufficiently revenged of the Romanes and *Ægyptians* who did them the wrong, it ſeems therefore they threw the more ſpite upon the Chriſtians, who were more apt to fall into their hands; not that thoſe Chriſtians had any wayes offended, but meerly for that inhabiting in *Alexandria*, they alſo had not been abuſed as themſelves were. And

now having found S. *James* at *Jeruſalem* (who ſeems to be the Father of thoſe Ægyptian Chriſtians) they told *Agrippa* of him, who by vertue of his intereſt both with *Marullus* the Prefect, and the Officers of the Iews, eaſily laid hands on him, and without more adoe ſent him away to execution. But ſuch was the magnanimity of this brave man, that death was but a ſport with him: and with ſo much gallantry did he bear it, that the very Soldier that guarded him to the place of execution, was conquered by his Priſoner, and that unto ſuch pitch of admiration, as the man was ambitious to dy with him, in the ſame cauſe, and ſo he did; and thus dyed they nobly together. S. *Peter* after this, was taken alſo, and impriſoned, but eſcaped by a miracle. *Act.* 12. 1, &c. *Euſ. Eccl. Hiſt.* B. 2. ch. 9. *Clem. Hypot.* B. 7. Some ſay that *Barnabas* and *Saul* were alſo clapt up, and ſtrangely eſcaped. But however, about this Time *Saul* being in an ecſtaſie as he was praying in the Temple, was caught up into the third Heaven, where he heard words unſpeakable, and finally was commanded to be gon quickly out of *Jeruſalem*, for that the Iews would not receive his teſtimony, and to go away upon Gods meſſage far thence among the Gentiles. *Act.* 22. 17, &c. 2 *Cor.* 12. 2, &c. Now from the converſion of *Saul* unto his return unto *Jeruſalem* were 3 years, And from that time unto his coming again to bring alms were 11 years, or 14 in all from his converſion. *Gal.* 1. 17, 18. and ch. 2. 1. Now according to this command *Barnabas* and *Saul* went back again to

Now it does appear that S. *Paul* wrote the 2d Epiſt. to the *Corinthians* in Anno 55, and this trance was 14 years before: It was certainly therefore in Anno 40. And ſo by conſequence the martyrdom of this *James* was in the ſame year ſome time before.

to *Antioch*, and one *Titus* a Greek was in their company. But there were at this time certain other Evangeliſts, who in abſence of theſe had taught at *Antioch*; ſuch as were *Lucius*, *Simon Niger*, and *Manahen*. And now *Barnabas* and *Saul* being come thither too, the Holy Ghoſt ſpake openly by viſion, ſaying, *Separate me Barnabas and Saul for the work unto which I have called them. Act.* 13. 1, 2, &c. About this time *Saul* ſeems to be promoted to be an Evangeliſt. And from hence forward is called *Paul*.

Anno 41. in the Spring of the year, *Barnabas* and *Paul* left *Antioch*, and having one *John Mark* in company to be their Deacon, went forth to preach the Goſpel. And firſt they came into *Seleucia* neer the Sea, upon the River *Orontes*; and from thence ſayled over Sea unto *Salamis* (12) in the Iſle of *Cyprus*. (g) And after ſome ſtay journeyed all over the Iſland, unto *Paphos* (13) where *Sergius Paulus* the Governour held his ſeat, and who was by theſe converted to the Faith, having firſt by miracle conquered one *Barjeſus* a Sorcerer, who oppoſed them; for they ſmote him with ſudden blindneſs, ſo that he could not ſee at all.

Anno 42. in the Spring they croſt the Sea again to *Perga* (14) in *Pamphilia*. But here *John Mark* being tyred with the Voyage broke up their company, and returned to *Jeruſalem*. Yet *Barnabas* and *Paul* went on as far as *Antioch* (15) in *Piſidia*. (i) Here in vain firſt preached they unto the Iews; but after turning unto the Gentiles, they were quickly accomodated with crowds of Converts, and that not only of the City, but out of the Countrey alſo, who were baptized. This took them up no ſmal ſpace of time, untill finally by the malicious Iews they were driven away out of the coaſt.

Hence

Hence therefore carryed they the Holy Gospel unto *Iconia* (16) the principal City of *Lycaonia*, (k) where some few Iews beleeved, but great multitudes of the Gentiles; wherefore here also tarryed they some space of time, and most probable made up their first year in *Asia*, (n) *Act.* 13. 4, &c. About this time S. *Peter* commending the care of the Church of *Antioch* to one *Erodius* whom he left Bishop there, himself departed by land through *Cappadocia*, *Galatia*, (m) and the rest of *Asia*, *Pontus*, and *Bithinia*; finally he came to *Rome*. 1 *Pet.* 1. 1, 2. This year also hapned the Famine spoken of by *Agabus*. *Dion.* B. 60. *Suet.* B. 5. ch. 18. *Ios. & Lact.* B. 20. ch. 2.

Anno 43. *Barnabas* and *Paul* continued still preaching at *Iconia*. *Act.* 14. 3, 4. About this time S. *Peter* being at *Rome*, founded an hopefull Church there also. And *Simon* the Sorcerer came thither also with one *Helena* his Concubine, who was honoured by some as much for his Arts Diabolical, as was S. *Peter* for his Doctrines Divines and was so far advanced by the great ones, that his Image was taken in also amongst their Gods. *Eus. Eccl. Hist.* B. 2. ch. 12. 13. 14. 15.

Anno 44. S. *Mark* at *Rome* published his Gospel for the use of that Church. And afterwards was sent away into *Egypt* to govern the Church of *Alexandria*. *Eus. Eccl. Hist.* *Barnabas* and *Paul* about this time were finally driven away from *Iconia*, by a tyrotous tumult of envyous Iews, and went on preaching to *Lystra*, (17) where they got great credit by a lame man they cured miraculously. And here also tarryed they some time, until from *Antioch* and *Iconia* the Iews pursuing them with mallice and envy raised a party in the Town, and in a tumult stoned *Paul*, who was yet by miracle restored

to

to life again; and went away with *Barnabas* the next day for *Derbe*, (18.) Act. 14. 6, &c. v. 21, &c.

Anno 45. *Barnabas* and *Paul* having setled their Church at *Derbe* in peace and quiet, left it to the Government of Elders ordained there, and so returned to *Lystra*, where they spent the rest of the year. Act. 14. 21, &c.

Anno 46. Having ordained Elders at *Lystra* (among which was *Timothy* for one) they returned to *Iconium*: and doing the like there, finally they came to *Antioch*, in *Pisidia* again. This year dyed the blessed Virgin *Mary*, aged about 60 years; having survived her Sons Assension 14. years, and remained a Widdow about 20. *Eus. Chron.*

Anno 47. *Barnabas* and *Paul* came back again to *Perga*, and from thence went to *Attalia*, (19) where also they setled a Church, Act. 14. 24, &c.

Anno 48. they returned through *Cilicia* and *Syria* unto *Antioch* in *Syria*, every where as they went declaring the great things God had done by their Ministery. Act. 14. 26.

Anno 49 *Barnabas* and *Paul* still remain at *Antioch*: But in the mean time certain falacious Iews from *Ierusalem* disturbed the Church, teaching that without Circumcision and other Legal ceremonies the Iews could not be saved. Whence followed great disputes; and finally, *Barnabas* and *Paul* were sent to *Ierusalem* for a determination of the controversie. Here at this time were assembled S. *James*, S. *Peter*, and S. *John*, besides who ever else un-named, by whom it was ordained, as in Acts 15. With this Decree *Barnabas* and *Paul* together with one *Iudas* the brother of S. *Thomas*, and *Silas*, returned unto *Antioch*, to the great satisfaction of the Churches. Acts 15. 30, 31.

After these things *Barnabas* and *Paul* being about to make a second Voyage into *Asia*, had some quarrel about *John Mark*, whom *Barnabas* desired might be their Companion. But *Paul* refused. Upon this so great was the falling out, that they parted asunder: and *Barnabas* with *John Mark* sayled away for *Cyprus*: (g) and *Paul* with *Silas* departed into *Asia*. This was Anno 50. early in the year, at what time *Paul* travelled through *Syria* and *Cilicia*, unto *Derbe* in *Lycaonia*. *Act.* 15. 41. ch. 16. 1, &c. Hence went they to *Lystra*, where *Timothy* was also taken in company, and so through *Phrygia*, (l) and *Gallatia*, (m) and *Bithynia*, (p) they made but little stay in *Asia*, but came to *Troas* (20) in *Mysia*. Here they shipt away for the Isle of *Samothrace*, (21) and thence to *Neapolis* (22) on the Continent of *Tharcia*, and so to *Philippine* (23) in *Macedonia*, (q). *Act.* 16. 11. &c. Here after *Lydia* and others converted, and a certain Devil cast forth of a Divining maid, they were cast into Prison; but working miracles there too, the Jaylor was converted, and on the morrow they were dismissed. Hence went they to *Amphipolis*, (24) and so to *Apollonia*, (25) and thence onwards to *Thessalonica*, (26) where *Jason* and other Jews were converted, and great multitudes of Greeks. But being by unbeleeving Jews disturbed, they departed after 3 weeks stay unto *Berrhea*, (27) where they made more Converts than at *Thessalonica*. But the malicous Jews persecuting them from thence also, *Paul* sayled away by Sea to *Athens* (28) where he had very famous disputations with the Learned of all Sects and Religions, and converted *Dyonisius* the Areopagite, and one *Damaris* a famous Woman, and many more. *Act.* 17. 1, &c. From hence *Paul* wrote the first and second Epistle to the

Thessa-

Theſſalonians, for confirmation of that Church. And finally from *Athens* he went to *Corinth*, (29) in the Iſthmus, where he took up his reſt for one whole year and ſix moneths. *Act.* 18. 1, &c.

Anno 51. S. *Paul* had a Viſion at *Corinth* to encourage his preaching. *Silas* and *Timothy* he ſent into *Macedonia* to confirm the Churches there. And tarrying at *Corinth* wrought for his living by making of Tents, with *Aquila* and *Priſcilla*, and yet preached conſtantly in the houſe of one *Juſtus*, which was near the Synagogue: And *Soſthenes* the chief Ruler of the Synagogue being alſo converted adjoyned himſelf unto *Paul*. But when *Gallio* was made Deputy a tumult was raiſed, wherein *Soſthenes* was beaten; yet *Paul* tarryed ſtill. *Act.* 18. 7, &c.

Anno 52. S. *Paul* left unto *Silas* the government of the Church of *Corinth*; and himſelf ſayled away to *Epheſus* (32) in *Aſia*. Here, after ſome reaſonings with the Iews, he converted many of the Gentiles. But after ſome ſtay, leaving *Timothy* to govern the Church here, he ſailed away into the Iſle of *Creta*, (u) where having alſo ſetled a Church, he left it to the care of *Titus*; and taking ſhip he ſayled directly to *Cæſarea* (10) in *Canaan*, and ſo he went up to *Jeruſalem*; where tarrying no longer but meerly to ſalute the brethren, went directly to *Antioch*. *Act.* 18. 18, &c. Here alſo he made but a very ſhort ſtay, and began a third Voyage through *Gallatia*, and *Phrygia*, confirming the Churches as he went; but made little ſtay in a place till he came to *Timothy* at *Epheſus*. (32) Here inſtructed he certain Diſciples of S. *Iohn Baptiſts*, and after 3 moneths in vain reaſoning in the Synagogues with the Iews, he preached 2 whole years in the School of *Tyrannus* unto the Gentiles.

Anno 53. *Paul* being at *Ephesus* did many miracles; and 7 sons of *Scera* a Jew were fouly foyled and shamed by attempting to cast out Devils in imitation of *Paul. Act.* 19. 10, &c. About the same time S. *Philip* the Apostle having preached the Gospel in *Cappadocia, Armenia, Colchis*, and *Iberia*; finally came down to *Phrygia*, where preaching at *Hierapolis* the unbeleeving Jews and Heathens conspiring against him crucified him there, and stoned him with stones. *Euſ. chron.* & *Eccl. Hiſt.* 8. 3. ch. 28. *Ant. chr. tit.* 6. c. 11.

Anno 54. S. *Philip* being dead, it seems S. *Paul* was called to be an Apostle, and was counted amongst the twelve; and ever after find we him write himself *Paul an Apostle of Jesus Christ*. Being still at *Ephesus* many were converted: and of the new Converts many who used curious Arts burnt their Books of great price, out of zealous love to the Gospel. But as he was about to depart, a great tumult was raised by one *Demetrius* a Silver smith, upon the account of interest, but was appeased by the Town Clark. Act. 19. 23, &c.

Anno 55. From hence *Paul* wrote the first Epistle to the *Corinthians*, and sent it by *Timothy*. Act. 19. 22. 1 *Cor.* 16. 8. But *Timothy* being returned, *Paul* left him at *Ephesus*, and went himself into *Macedonia*, passing by *Troas*. Hither came he about Pentecost, and from hence he wrote the second Epistle to the *Corinthians* 14 years and somewhat over since his carrying of almes from *Antioch* to *Jerusalem*. 2 *Cor.* 2. 12. 11. 1, 2. Hence also wrote he unto *Titus* in *Crete* (u) from *Nicapolis* (22) in this Countrey. *Tit.* 3 12. and here he Wintered. This year S. *Peter* at *Rome* utterly foiled *Simon* the Sorcerer in the presence of *Nero*; and the Sorcerer falling from on high perished. *Ægesip.* B. 3 ch. 2. *Epiphan.* tom. 2. *Hæres.* 21. *Abd. Apost. Hist.* B. 13.

Anno

Anno 56 *Pau'* by the first of the year came to *Corinth*, where and thereabouts he tarryed 3 moneths. Hence wrote he an Epistle to the Romanes. *Rom.* 15. 19. ch. 16. 25. *Act.* 20. 3 Hence went he to *Philippi*, *Rom.* 15. 24. where leaving *Epaphroditus* Govenour of that Church, and *Silvanus* Bishop of *Thessalonica*, and one *Urbanus* over other small Towns. (*Phil.* 2. 25. *Dor. Syn.*(After the daies of unleavened bread he went by Sea to *Troas*, in *Asia*, where *Eutichus* being dead was restored to life. *Act.* 2. 6. Thence went he to *Assos*, (33) and so to *Mitylene*, (34) to the Isle of *Chios*, (35) to *Samos*, (36) to *Trogillium*, (37) to *Micales*, (38) to *Miletus*, (39) Here met him *Timothy* and the Elders of *Ephesus*. *Act.* 20. 16. Hence sayled he away to *Choos*, (40) and so to *Rhodes*, (41) thence to *Patara*, (42) *Act.* 21. 1. Hence he sayled by *Cyprus* on the left hand unto *Tyre*, where *Simon* one of the 7 *Deacons* was Bishop. *Dor. Syn. Act.* 21. 2, 3, &c. Hence sayled he again to *Ptolomais*, and thence (after one daies stay) to *Cesaria*, where *Philip* the Deacon was Bishop. Here was foretold of the ill usage which attended him at *Jerusalem*; yet went he on thither by Land, where he arrived at the Feast of Pentecost. *Act.* 21. 21, &c.

During his stay here he submitted to certain Iewish Ceremonies, in order to win the Iews. But being found in the Temple, by certain Jews of *Asia*, was apprehended in a tumult, and buffeted: but being rescued by *Lysias* the chief Captain, and found to be a Romane, was sent safe away from *Jerusalem* to *Cesarea*; where at an hearing before one *Felix* Prefect of *Judea*, The High Priest and his Oratour accused him of great matters, but could prove nothing. *Act.* 24. 1, &c. Here *Felix* condiscended

 him.

himself to hear *Paul* preach the Gospel, yet was not converted. But after two years *Felix* going out of place, left S. *Paul* in prison. S. *Peter* was in *Ægypt*, and from *Babylon* in *Ægypt* wrote his first Epistle to the dispersed strangers. 1 *Pet.* 1. 1, ch. 5. 13.

Anno 58 *Portius Festus* was made Prefect of *Iudea*, before whom S. *Paul* was accused afresh; but he appealed to Cæsar. After this, King *Agrippa* heard him preach, but was only almost converted. *Act.* 25. ch. 26. But at end of the year S. *Paul* was shipped away for *Rome*. *Act.* 27. 1, &c. And sayling by *Zidon*, (48) so to *Cyprus*, *Myra* (49) in *Pamphilia*, (h) where he was put in a ship of *Alexandria*, (50) and came to *Gnidas*, (51) thence by *Salmona*, (52) and so Westwards to the Haven in *Creta*, (u) called *Fair havens*, (53) neer the City *Lasea*. (54) Here he admonished the company to Winter: but heeding him not, they sailed on, (hoping to Winter in *Phenix*) (55) unto an Isle called *Clauda*. (56) After this they had a very solitary journey for 14 dayes together: and after all hope of life was past, and the Ship utterly perished, all the persons landed safe on the Isle *Melita*. (58) Here *Publius* Governour of the Isle was converted. Anno 59 S. *Paul* and all his company sayled thence to *Syracuse*. (59) thence to *Rhegium*. (60) so to *Puteoli*. (61) Here they landed, and travelled to *Appiforum*, (62) thence to the 3 *Taverns*, (63) and so to *Rome*.

Here S. *Paul* first preached to the Jews: but they being most of them hardned, he preached two full years to the Gentiles: having liberty to dwell in an hyred house of his own, having only one Soldier for his guard. Act. 28. 1, &c.

Anno 60. He continues prisoner in *Rome*, and this year he wrote the Epistle to the *Galatians*. *Gal.* 1. 1. And likewise he wrote to the *Ephesians*. *Eph.* 1. 1.

Anno

Anno 62. He was ſtill priſoner, but received dayly the benevolence of the Churches. *Epaphroditus* brought him the good will of the *Philippians*; by whom he returned his Epiſtle to the *Philippians*. *Phil.* 11. 1. Then came *Timothy* with the alms of *Epheſus*. And a while after came *Oneſimus*, run away from his Maſter: by whom S. *Paul* returned the *Epiſtle* to *Philemon*. Then came *Epaphras* to *Rome*, and not unlikely be brought with him the alms of the *Coloſſians*, to whom he returned an Epiſtle, ſent by *Tychicus* of *Colophon*. And finally, after 2 years impriſonment, he came to a hearing before *Nero*: and though moſt of his friends fell off, yet was he acquitted. 2 *Tim.* 4 16, 17. And now being at liberty, ſome think he proſecuted his Journey into *Spain*, as he had promiſed. *Rom.* 15. 24.

Anno 63. He was in *Spain*, or in his way thither, preaching the Goſpel. This year S. *James* at *Jeruſalem* ſuffered martyrdome, in whoſe place S. *Simon* his brother was choſen Biſhop. *Euſ. Ecc. Hiſt.* B. 2. ch. 11. & 23. *Ioſ.* Ant. B. 20. ch. 8. S. *Paul* in *Gallia* ordained *Creſceus* Biſhop of *Calcedon*. *Dor. Syn.*

Anno 64. S. *Paul* out of *Gallia* took ſhipping, and ſayled into *Greece*.

Anno 65. S. *Paul* in *Macedonia* viſited the Churches: and landed at *Troas* in *Aſia*, where *Carpus* was Biſhop. He left him his Cloak and certain parchment writings, and went up into *Phrygia*, unto *Laodecea*, and from thence wrote his firſt Epiſtle to *Timothy*, at *Epheſus*. 1 *Tim.* 3. 14. 15. promiſing ſhortly to come thither to him. But it fell out otherwiſe; For in the mean time the news arriving of the perſecutions at *Rome*, he leaving off all farther thought haſted to be there. And accordingly, going from *Laodicea*

dicea to *Miletum*. There he left *Trophimus* one of his Companions ſick. Hence he ſailed away to *Corinth*, where *Eraſtus* tarryed for him by appointment. 2 *Tim.* 4. 20. And hence he ſayled away to *Rome*, where S. *Peter* alſo met him. In the mean time the poor Chriſtians in *Rome* were crucified, torn with beaſts, and burnt in fire. *Tac. An.* B. 15. ch. 44. But S. *Paul* at *Rome* greatly encouraged, and ſo did S. *Peter*. From hence S. *Paul* at this time wrote his ſecond Epiſtle to *Timothy*, deſiring his company.

S. *Paul* was clapt up a priſoner, betrayed by *Alexander* the Copperſmith of *Epheſus*. 2 *Tim.* 4. 14, 15. *Demas* forſook the Faith.

Anno 66. S. *Peter* and S. *Paul* were both priſoners at *Rome*. *Timothy* and *Trophimus* came to *Rome* to S. *Paul*.

Anno 67. *June* 29. S. *Peter* was crucified with his head downwards; and *Olympas* and *Rhodion* his companions ſuffered with him. S. *Paul* was beheaded,; and with him ſuffered his companions *Ariſtarchus*, *Trophimus*, and *Pudens*. *Euſ. Ecc. Hiſt.* B. 2. ch. 25. *Tertul.* in *Apol.* ch. 5. *Dor. Syn.*

Thus ended the travels of this painful Father, after he had ſpent ſome 32 years in preaching the Goſpel: and had run over many thouſands of miles by Land and Water for the promulgation thereof.

The

The History of JERUSALEM.

BAbylon and Rome were not so much famed for their atchievements Warlike but Jeruſalem was as famous as either, and beyond them both for Stories Sacred and miraculous. She ſtands in account for Antiquity far beyond Rome and but a few years on this ſide the confuſion of Tongues; much of the ſame date with the City of Babylon: for according to the reckoning of Caliſtenes in his Letter to Ariſtotle from Babylon, at what time it was taken by Alexander, That this City had ſtood 1903 years. And according to this computation was Babylon founded ſome few years after the confuſion. when Ham paſſed over Euphrates, with the Canaanites, Mitſraimites, and Phutites, all following towards Egypt, whereof Canaan dropt by the way, and ſeated in the Holy Land. In this pleaſant and moſt fertile Countrey the numerous Off-ſpring of theſe prophane Canaanites overſpread themſelves: and called it in parcels, each Tribe after his Fathers name; but remembring the whole Countrey by the name of their Grandſire Canaan. Here ſeveral of his Sons built Cities: among others Jebus built one, and called it Jebus, which ſome time after was called Jeruſalem, or Hieroſolyma. The authour of the Book of Joshua remembers it by this name; but then was it only for that this ſacred Pen-

Some are of opinion this City was firſt called Salem or Solyma, and that it had the name in the dayes of Abraham. But it ſeems a miſtake in the Ancients. For 1ſt it was called Jebus in the dayes of Othniel, after Joshua

man called it as it had the name in his own age wherein the writer lived, and not as it was in the dayes of *Iohsua*. For until this City was conquered by K. *David*, and eſtabliſhed his Royal ſeat, we find no other name it had but *Iebus* only: from whence the Conquerour called it after himſelf *Kiruath David*, or the *City of David*. And under that name was it known all the daies of that famous King, and after, untill K. *Solomon* enlarged and beautified the City, and adorned it with the ſacred and never enough to be admired Temple of God therein, which became more famous all over the World than ever was that one of the 7 Wonders of the World the huge Temple of *Diana* at *Epheſus*. Now by reaſon of theſe noble additions of *Solomon*, and for that was dead. *Jud.* 19. 10. and this was a long time after the dayes of *Abraham*. And therefore either it had been called *Salem* for ſome time only by way of interruption to the name of *Jebus*, or elſe was never ſo called. For *Jebus* the father of the *Jebuſites* was ſome hundreds of years elder than *Abraham*. But then how ſhould this interruption come? or indeed how could the Prieſt of the moſt high God by any reaſonable poſſibility at any time ſo interrupt and thruſt in as to found a City of his own amidſt this prophane people? For either he was deſcended of ſome of the *Canaanitiſh* Tribes, or from ſome other. If from the *Canaanites*, How came he to be in ſuch a Sacred place, as Prieſt of the moſt high God? Or was there poſſibly ſome ſacred Perſon amidſt that moſt curſed People? Yet why ſo eminently was he called Prieſt of the moſt high, as if none but He, or at leſt ſo as He? And that too while *Shem* the ſon of *Noah* was yet living; of whom *Noah* ſaid *Bleſſed be the Lord God of* Shem, *and let Canaan be his ſervant: And God perſwade* Japhet *that he may dwell in the tents of* Shem? Was this *Melchizedeck* a greater man than *Shem*. *Gen* 9. 26, 27? Or was he *Shem* himſelf? If ſo, How came he to ſeat there amongſt the *Canaanites*? or at leaſt, How came to be a Prieſt there, where he had no

it

it was an emblem of this Princes most peaceable reign, and more for that it was enriched with the most sacred Temple of *Peace*, wherein all People were to make attonement for their sins in order to obtain their everlasting peace with God, it was ever after called *Hierosolyma* in the Hebrew tongue, which was as much as to say *the Inheritance of Peace*, or *the vision of Peace*; And such especially was it in the daies of our Saviour, when the Peace of God which passeth all understanding, was preached, and seen there reigning. *Phil.* 4. 7.

People; or but few to dwell within his Tents? Or how came he to pitch his Tents there where those who would be perswaded to dwell in them could not aptly be admitted to come at him? No, therefore (though with submission to our Elders, and under favour of their correction we speak it) this was not that *Salem* where *Melchizedeck* was Prince. There was another *Salem* in the land of *Canaan*. But rather this man was *Melchisalem* as he was *Melchizedeck*, King of Peace, as he was King of righteousnes, or a Prince Peaceable, rather than Prince of any City called *Peace*; and seems indeed to have been that very *Shem* the son of *Noah*, who as eldest of his own Tribe, was the great Priest or Priests under God, over all those who descended from his own Loins as this *Abraham* did.

This City was held by the *Iebusites* while it was called *Iebus*, from the year of its first foundation untill the taking thereof by K. *David* about 1170 years, reckoning from about 20 or 30 years after the confusion, or about 120 or 130 after *Noahs* Floode at what time *Iebus* under his father *Canaan* sat down in those parts. After reigned here

	years		years		years
King *David*	33.	*Rehoboam* son of *Solomon*	17.	*Asa* son of *Abijam*	41
King *Solomon* son of *David*	40.	*Abijam* son of *Rehoboam*	3.	*Jehoshaphat* son of *Asa*	25

Amon son of *Manasseh*	2.	*Amaziah* son of *Joash*	29	*Jehoahaz* son of *Josiah* 3 m.	00
Josiah son of *Amon*	31	*Uzziah* son of *Amaziah*	52.	*Jehoiakim* brother of *Jeho-*	11.
Athalia Wife of *Ahaziah*	6	*Jotham* son of *Uzziah*	16.	*Jehoiachim* son of *Jehoiachim*	
Joash son of *Ahaziah*	40.	*Ahaz* son of *Jotham* under his Father and after	16.	3 moneths and ten days	00.
Jehoram together with his Father 4 and after him	4.	*Hezekiah* son of *Ahaz*	92.	*Zedekiah* brother of *Jehoia.*	11.
Ahaziah son of *Jehoram*	1.	*Manasseh* son of *Hezekiah*	55	And after one year more followed the Captivity	1.

The whole sum of these times was 463 years and 6 moneths and 10 daies, whereof 390 years were from the rebellion of the ten Tribes unto the Captivity, and the 33 years of *David*, 40 of *Salomon*, and 6 moneths of *Rehoboam* before the rebellion made out the rest. Only the 10 daies were nothing else but so many dayes excess of one year, wherein the Sun went backwards in the dayes of *Ahaz*.

At the end of these years came the *Caldeans* from *Babylon*, and utterly destroyed both City and Countrey, and Kingdom and People. In the midst of his 11 year was K. *Zedekiah* taken, and his children now slain before his face, and finally his eyes put out, and he ended his dayes in bondage. *Ier.* 52.6. But in the midst of the next year both City and Temple suffered by Fire: And yet not so but that the sacred Vessels were preserved; only with the Citizens suffered they all like fate, and were carryed away into captivity. *Ier.* 52. 12, 13. *Ezek.* 33. 21. After all this, yet held out *Gedalia* one part of a year, as Vassal to the *Caldeans*; until by the end of the year he was slain by *Ismael*. The remainder of the People fled away into *Ægypt*, and carryed *Ieremiah* the Prophet with them. *Ier.* 43. Then sang the Prophet his lamentable Song, *Lam. Ieremiah* ch. 1. &c.

70 years

70 years lay this city desolate, and all the countrey ruinate, the walls were pulled down, and the houses became meer ashes and rubbish: the Owl lodged there, and the grass grew in the streets for want of Passengers to tread it down: the Trees bore all manner of fruit, and yet rotted the Apples Pears and Plumbs for want of hands to pluck them: the Ground brought forth plenty of Herbs and Grass, which withered to Earth again for want of mouths to eat it up: and Weeds grew every where instead of Corn, for want of People to till the Ground. And thus continued it until the Land had her fill of Sabbaths, for 70 years time that it lay thus desolate. 2 *Chron.* 36. 21. During these times while the People were captive at *Babylon* reigned over these wasts *Nebuchadnezzar* 25 years. *Evilmerodach* his son 28 years. *Belshazzar* his sons son 17 years. 2 *Chron.* 36. 20.

At the end of the 14 year of *Belshazzar*, came *Cyrus* King of *Persia*, and *Darius* the *Median* Prince, and laid siege unto *Babylon*, for 3 years together: At the end of which was *Belshazzar* drinking Wine in the holy Vessels of Gods Temple, and making merry with his Whores in *Babylon*, when the Hand-writing appeared on the Wall, made him tremble for fear. And the night after (*Cyrus* having drained the River *Euphrates* dry,) the city was taken, and *Belshazzar* slain. *Dan.* 5. And then reigned *Darius* 1 year. On that year was it *Daniel* the Prophet set himself to seek the Lord by Fasting and Prayer, for that he had understood by Books, that the 70 years were clean run out, in order that the People might be restored again, every man to his own city and countrey, and that the Temple and City might be restored. *Dan.* 9. Immediately was this Prayer

 heard,

heard: and on the ſame year dyed King *Darius*. And *Cyrus* coming in place gave order for the return out of captivity. And accordingly the Gold and Silver and Veſſels of the Temple being delivered up into the hands of *Zerobabel*, they loſt no time, but immediately came away, rejoycing for the good hope that God had given them.

The firſt year could they do but little more than ſet them up poor hutts to lodge in, while they were carrying away the Rubbiſh, to lay the foundation of the Temple, and congratulate their return one with another. The ſecond year they went on amain with the re-edification of the Temple. And ſo the third, untill the command came from *Cambyſes* to forbear. Then had theſe (poor Strangers as yet in their Countrey) time to lament their hard hap, that the houſe of God ſhould ſtand only in an Altar, within the naked walls, without a roof. Thus it continued all the dayes of *Cambyſes*, admitting his abſence in *Ægypt* under the *Mages*, and after that all the while as one *Aſhuerus* or *Aſuerus*, otherwiſe called *Artaxerxes* held *Babylon* againſt *Darius Hyſtaſpis*, in the whole 21 years. During theſe times the Jews built them houſes in *Jeruſalem* for their own dwelling, until reproved by the Prophets *Haggai* and *Zachariah*, in the ſecond year of *Darius* after the *Babilonian* Rebel was overthrown, they began to build the Temple again; and were incouraged by the King. In 5 years ſpace was the inward Temple finiſhed, and in 2 years more the Courts were compleated. After this 19 years more was this City ſtill riſing into Beauty and Honour more and more, until ſhe began to look like her ſelf again: only ſtill ſhe bemoaned her naked body without Walls. But ſuch was the goodneſs of God, that no ſooner were the Streets

made

made ready, and the Houſes finiſhed in their order, but the heart of the King of *Perſia* favoured ſo far as to allow them Walls too. And to this purpoſe *Nehemiah* came with Commiſſion to ſee it done.

Thus roſe this Phenix out of her Aſhes, after ſhe had ſlept in Rubbiſh many years, and like a Virgin ſhe began to ſing again for 62 weeks of years, or 434 years, until the comming of the Meſſiah. During theſe times were chief Rulers of *Jeruſalem* and principal of the Sanedrim there, and High Prieſts.

Rulers	years
Zerubabel ſon of *Shealtiel*	58
Rheſa Meshullum ſon of *Zerub.*	66
Johanna h.n Rheſa	54
Hircanus ſon of *Johanna*	14
Joſeph ſon of *Hircanus*	7
Abner ſon of *Joſeph*	11
Mattathias ſon of *Abner*	12
Azarmahat ſon of *Mat.*	9
Artavat Naum ſon of *Azar*	10
Haggai Eli ſon of *Nahum*	8
Maſſot Nahum ſon of *Haggai*	7
Amos Sirah ſon of *Maſſot*	14
Mattathias Silos ſon of *Amos* called in *Joſephus Theophilus*	18
Joſeph Arſes ſon of *Mat.*	60
Janna Hircanus ſon of *Joſeph* interrupted by *Antiochus Epiphanes* fled and ſlew himſelfe	16
Judas Macabeus ſon of *Mattathias* ſtood up in defence of the Jews againſt the abomination introduced by *Antiochus Epiphanes* in the daies of *Janna* and after *Janna* was dead	2
Judas ſlain *Jonathan* his brother defendeth	14

High Prieſts	years
Jeſus ſon of *Joſedech*	56
Joakim ſon of *Jeſus* who officiated under his Father at what time *Holofernes* Head was cut off by *Judeth.* And in whoſe time the building went forward again	42
Eliaſhib ſon of *Joakim*	21
Jehojada ſon of *Eliaſhim*	24
Johanan ſon of *Jehojada* whoſe brother *Manaſſes* married the daughter of *Sanballat*	24
Jaddus ſon of *Johanan* in the daies of *Alexander* the great	14
Onias ſon of *Jaddus*	21
Simon ſon of *Onias*	13
Eleazar brother of *Simon*	33
Manaſſes Brother of *Omas* and Uncle unto *Simon* and *Eleazar* the High Prieſt	15
Onias I.	14
Simon the juſt, ſon of *Eleazar*	20
Onias III ſon of *Simon* the juſt	39
Onias baſely murdered his Brother *Joſeth*	4
Menelaus another Brother obtained by bribery	9
Alcimus a ſtranger held the High Prieſthood	3
Alcimus dead there was no H. Pr.	6

But

Rulers, and High Priests	years
But in the first year of *Alexander Bala* King of *Syria*. *Jonathan* was made both H. Priest and Governour	8
Simon brother of *Jonathan* Governour and H Priest	8
Simon slain, *John* son of *Simon* Governour and H. Priest	31
John firnamed *Hircanus* dead, *Aristobulus* his son was king and H. Priest	1
Aristobulus dead *Jannæus Alexander* his brother King and H. P.	27
Alex. dead *Salome* his wife was Queen 9. and *Hircanus* son of *Alex* H P.	9
Salome dead, *Aristobulus* took away both Kingdome and H. Priesthood from his elder brother *Hircanus* and held	5
Jerusalem taken by *Pompey* the Roman *Aristob* and his sons were taken Prisoners, and *Hircanus* was made King and H Priest again	21
Antigonus son of *Aristobulus* by ayd of the Parthians was King and H. P.	4

Rulers	years
Herod son of *Antipater* the *Idumean* was made King by the Senate of *Rome* and warred upon *Antigonus* all his time	
Antigonus slaine *Herod* reigned	39
In time of this *Herod* was *Jesus Christ* born at *Bethelem*	
Archelaus son of great *Herod*	5
He deposed. *Coponius* the Roman was made Govenour	3
M. Ambivius Governed	2
An. Rufus Governed	2
Valerius Gratus under *Tiberius*	11
Pontius Pilat by whom *Christ* was crucifyed	11
Marcellus	2
Marullus	4

Rulers	years
Herod Agrippa was King of all *Palestine*	
Cuspius Fadus Governed	3
Tiberius Alexander	2
Ventidius Cumanus	3
Antonius Felix	7
Under whom *S. Paul* was prisoner	
Porcius Festus	3
Albinus	2
Gessius Florus under whom began the rebellion of the Jews	3
Vespatian who overcame the Jews	
Titus son of *Vespatian* under whom the City and Temple were burned	1
Lucius Bassa who reduced *Massada*	
The Total	587

High Priests	yers
Ananel made H. Priest by *Herod*	1
Aristobulus grandchild to *Hircanus*	1
He drownded by command of *Herod* *Ananel* held again	9
Jesus son of *Fabus* after him held	3
Simon son of *Boethus* Father in law of *Herod*	19
Matthias son of *Theophilus*	1
During this year *Zacharias* the Father of S. *John Baptist* officiated under *Matthias* on the Fast day only	
Joazar son of *Simon Boethus* held	2
Eleazer brother of *Joazar*	3
Jesus son of *See*	2
Annas son of *Sethius*	7
Ismael	1
Eleazar son of *Annas*	1
Simon	3

High Priests	years
Joseph firnamed *Caiaphas* son in law of *Annas*	17
Jonathan son of *Annas*	1
Theophilus brother of *Jonathan*	8
Simon	1
Matthias	1
Aeleneus	1
Simon	1
Joseph	3
Ananias son of *Nabedeus*	8
Ismael	5
Ananias son of *Annas*	1
Jesus	1
Jesus son of *Gamaliel*	1
Matthias	1
Phanet a man of low degree during the sledge	1
No body for	2
The Total 583	Thus

Thus was the Goverment of *Jeruſalem* ordered by the Rulers and Prieſts during theſe times, untill the day came of the utter ſubverſion thereof. During the *Perſian* Monarchy ſhe ſaw but few evil days. In the days of King *Artaxexes Longhand*, there was one *Haman* ſon of *Hamedatha* the *Aggagite*, who was in danger to have undon the whole Nation of the Iews all the World over. But by the good hand of God, and by the means of Queen *Eſther* and *Mordica* that cloud happily blew over. (See the Book of *Eſther*.) This was ſome few years before the comming of *Nehemiah* to reſtore the Walls of *Jeruſalem*. For that commiſſion of *Nehemiah* by favour of this Queen *Eſther* was procured: (*Nehem.* 2. 6 In theſe days lived *Judith* of *Bethulia*, a very famous Woman: this was ſhe who cut off the head of *Holiſernes*. This *Holiſernes* was a great Commander General under *Nabochodonozor*: And that *Nebochodonozor* reigned at *Babylon*, during the time of King *Darius* at *Suſhan* in *Perſia*, and rebelled againſt the King of *Perſia*. And during this rebellion having vanquiſhed one *Arphaxad* a Deputy Prince of *Media*, under *Darius*, he waxed proud, and ſent *Holofernes* out Weſtward againſt *Judea*, and others, while himſelf made head againſt the *Perſians*. But this *Holofernes* periſhing, being over witted by *Judith*, (*Judith* 11. ch 2. &c.) *Nabochodonozor* was vanquiſhed by *Darius*, and finally being ſhut up in *Babylon* was betrayed by *Zopyrus*: And *Darius* reigned over all. *Herodiat.* B. 1. And in the ſecond year after this, was that ſecond of *Darius*, at what time the building of the Temple went forward. *Ez.* 6. After this lived *Judith* ſome 70 years or more into the reign of *Darius Nothus*, during all which time none made the children of *Iſrael* afraid. nor of a long time after *Judith*. 16. 25. In the days of *Artaxerxes Ochus*, there was one *Bagoſes* who was Lievetenant to the King of *Perſia* in theſe parts who came to *Jeruſalem*, and threatned ſomwhat: the reaſon was becauſe of *Jonathan* the *H.* Prieſt who had

ſlain

slain his brother *Manasseh*, for that *Manasseh* had married a daughter of *Sanballat* of *Samaria*, and contended with him for the Priesthood *Jos. Am. Heb.* 13. 28. But when *Alexander* got the Empyre, *Sanballat* got the start of the Jews, and having opportunity by the foretop, struck in with the Conquerour, and incensed him against them. But as *Alexander* lay before *Gaza*, *Sanballat* dyed before the walls thereof, and missed of his will, to see his ends upon the Jews accomplished. Howbeit *Alexander* having mastered *Gaza* came against *Jerusalem* in great wrath. But *Jaddus* being H. Priest at that time, came out of the City in his Priestly robes to meet him: whom *Alexander* no sooner saw, but his wrath turned all to reverence. For having afore dreamt of just such a person, as soon as he saw him, he remembred his dream, and doing him great honour left also noble marks of his curtesie behind him at *Jerusalem*. *Jos. Ant.* But *Alexander* being dead *Ptolomeus Lagus* Lord of *Egypt* was not so civil; For he coming upon the City upon the Sabbath day while they made no defence took his advantage of their superstition, and surprized the City, and made the Citizens his captives, and carryed away many prisoners of them into *Egypt*. *Jos. Ant.* Yet the next year *Antigonus* got away this City from *Ptolomy* again, And now was a very bad time with the Jews, for *Palestine* lying in the mid way between *Syria* and *Egypt*, it was an apt prey unto whom soever was Conquerour. And thus sometimes the *Egyptians* were their Lords, and others while the *Syrians*; but both ways the Jews were slaves. *Jos. Ant. Dan.* 5. 6. &c. Until in the end, *Ptolomeus* having utterly routed *Antigonus*, enjoyed whole *Palestine* in peace. After him *Ptol. Philadelphus* held it, who did the Jews much honour, and caused the famous translation of the old Testament into the Greek tongue by the *Septuagint*. *Jos. Ant. Euf. Chron.* After *Philadelphus* held *Ptolomeus Evergetes* all his time in whose time *Jesus* son of *Sirach* wrote his Book called *Ecclesiasticus*. But

Ant

Antiochus called the great, disturbed Palestine with wars in the reign of Pt. Philopater, and gained away the whole Country from Epiphanes his son, yet shewed kindness to the Jews, Jos. Ant. Dan. 11. 13. For Philopater having oppressed them, they more aptly complyed with Antiochus. Dan. 1. 14. But the son of this Antiochus called Epiphanes, was a bloudy persecutor, who polluted the Sanctuary of the most High, and took away the daily Sacrifice, and set up the abomination of desolation, for the space of two thousand and two hundred days. Dan. 11. 31. ch. 8. 11, 12, 13, 14. and made havock of the People of Jerusalem, killing and carrying away captives, and compelling them to sacrifice to Idols, until few of them were left. 1 Mac. 1. 2 Mac. 5 In these were bitter times and comparable to the dates of the Babylonians or worse, until Judas Maccabeus and his brethren with a final help stood up and adventured their lives for the law of God, and did wonders, and cleansed the altar of God, and restored religion Dan. 8. 14 ch 11. 34. Jos. Ant. 1 Mac. 4. this Judas spent his life in fighting Gods battels and was victorious, and after him Jonathan his brother did the like, and got ground and became famous, until he was basely murdered by Ptolom. But Simon another brother cast out the Gentiles from the Holy City, and restored Jerusalem, and the worship of God, and from this time forward once again began the Jews to be their own masters, and to give laws to their neighbour Princes. 1 Mac. 13. Jos. Ant. B. 13. ch. 21. Yet this Simon was also slain by treachery. 1 Mac. ch. last. But his son called John revenged his death, and grew great and prevailed against the Syrians Jos. Ant. B. 13 ch 15 and left his sister unto Aristobulus his eldest son. This man would be called King, but dyed after one years reign, and Alexander his brother succeeded him, who fought with the Syrians and his own rebellious subjects 27 years. Before these times the Jews were grown famous for skill and knowledge, and that especially in divine things. In the return from captivity was one Ezra a famous

Scribe, or a great learned man, *Ezr.* 7. 6. After him rose up *Simon* the just, a great promoter of learning *Eccl.* 1. 50. After him followed *Antigonus Socheus*; This man was zealous of Gods law, and had many followers. But all zealots are not so holy as they seeme, for from this corrupted zeal sprang up the Pharisees. Amongst others was one *Sadoc* scholar of *Antigonus*, who yet in the end weatyed with the strict life of religion, fell off, and became the Father of the Sadducees, *John Hircanus* the H. Priest being vexed with the insolencies of the Pharisees, became a professed Sadduce, and so his sons after him. But in the days of this *Alexander* the Pharisees were so popular that they gave law to the King himself, and occasioned him many stirs and troubles. After *Alexander*, *Salome* his Wife reigned some years, but she dead, *Aristobulus* the yonger son was very troublesome, and put his elder brother besides the Throne. But in those days came *Pompey* the great into *Syria*, in pursuit of his conquests, and taking advantage of the disorders among the Jews took *Jerusalem*, and prophaned the Temple with his presence, and left them in servitude of the Romans. After a while came *Crassus* by in his Parthian expedition, and robd the Temple. But in the end *Herod* the son of *Antipater* an *Edomite*, a man of base and mean parentage procured the Kingdom by craft and good Fortune, and reigned many years. At latter end of his time was *Jesus Christ* born. In these daies flourished this City of *Jerusalem* in wealth, peace, and honour, as well as in all manner of wisdom and knowledge: Only the Jews could not be contented, being under the authoritie of this stranger, and swayed by the *Roman* power *Jos. Ant. Luke* 1. 5. But alass, their pride was far a greater mischief to them than their slavery. For that notwithstanding, they enjoyed liberty, and plenty, but by meanes of this they could not receive *Christ*, and so lost that liberty he brought them from Heaven. For whilst God Almighty presented them with a greater treasure than ever the world knew before, besides,

or ſince, ſo over-wiſe were they in their own eys that they deſpiſed it. *Joh.* 1. 11. Now was this City the happieſt City in all the World, had ſhe but known her own happineſs, wherein it lay, and when ſhe was well. Happy was ſhe in her ſtrength of walls, and ſtrength of hands within thoſe walls, happy in her wealth, and happy in her peace, happy in her ſtately ſtreets, but happyer in the rareſt and richeſt Temple that ever eys beheld, but infinitely beyond all theſe, happyeſt in that the ever bleſſed Saviour of the World was come among them, and taught them in that Temple the doctrine of peace and eternal life. *Zac.* 9. 9. *Mat.* 21. 5. &c. 9 &c. Ah, but they knew not the things that belonged unto their peace when that day was, and therefore hence forward was it hid from their eys: And therefore was it foretold what the enemy ſhould do unto them, and how the days ſhould come wherein one ſtone ſhould not be left upon another, of all the goodly buildings ſhe had to be proud of. *Luk.* 9. 41, 42, 43. ch. 21. 6. And accordingly ſo it came to paſs.

Forty yeary under the type of forty daies, God had promiſed to beare the *Iniquity of the houſe of Judah*: *Ezek.* 4. 6. And this ſeemed to be fulfilled at this time; For ſo many years bearing date from the murder of *Chriſt*, unto the final deſtruction of the Jews were fulfiled. In the year of *Chriſt* 32 fulfilled and 33 current was our Saviour crucified, the Jews crying out to *Pontius Pilat*, ſaying, *his bloud be on us, and on our children*, *Mat.* 27. 25. And many years after this went away theſe murderers, with their wiped mouths, as if they had done no hurt. And the Apoſtles and other diſciples of *Chriſt* were ſome killed, and others impriſoned and perſecuted from place to place, and yet ſtill went theſe away, no man queſtioning ought that they had done. But as theſe 40 years began to grow on, ſo vengance began to draw upon this ungratefull people; and firſt like a gathering cloud it hovered over head, and ſhed its drops round

 about

about *Jeruſalem*, before the City it ſelf was waſhed with its bloudie ſhower. The firſt after *Chriſts* death who felt this lowring vengance were the Jews at *Rome*, who being detected in certain treacheries upon one *Fulvia* a noble Lady of *Rome*, and complanied on to *Tiberius* the Emperour by *S. Turnius* the Ladies husband: All the Iews of *Rome* for the ſake of thoſe few faulty were baniſhed, ſlaughtered, and driven into *Sardinia*, to the number of many thouſands, *Joſ. Ant.* B. 18 ch. 5. Next unto theſe the Iews of *Alexandria* upon a triſling quarrel in the daies of *Caius* the Emp. for 3 years together were continually perſecuted, with ſcornes, robberies, ſlaughters, and exile, unto an infinite loſs both of wealth and bloud. *Phil. Jud. in his ſecond B. of virtues. Joſ. Ant.* B. 18. *ch.* 10. After this, about the beginning of *Claudius* the Iews at *Babylon in Caldea* followed the ſame fate, ſuffering the ſlaughter of many thouſands, until the ſurvivers eſcaped thence into *Seleucia*. But here too at 5 years end, both *Greeks* and *Syrians* fell upon them at once, and ſlew of them more than 50000. men, Thence fled the eſcaped remnant to *Cteſiphon*, but here almoſt Nations joyned together againſt them, drove them away to the ſtrong holds of *Nearda*, and *Niſibis. Joſ. Ant.* B. 18. ch. 12. After this *Jeruſalem* began to feel woo too, For in the days of *Cumanus* the Govenour, by means of a quarrel with the Centinel at the Temple gate were 20000 men ſlain at the Paſſeover time. Next in the time of *Felix* the Govenour were many quarrels and ſlaughters both at *Jeruſalem* and *Ceſarea*, *Joſ. Ant* B. 20. ch. 4. ch. 6. 7. 8. But as the 40 years grew nearer up, finally came *Geſſius Florus* in the reign of *Nero* to be Govenour of *Jeruſalem*, who as if he had made it his buſineſs to pick quarrels with them, gave himſelf wholy to bloud and rapine. In the 12th of *Nero* and 65th of *Chriſt*, were many thouſand Jews ſlain by this mans meanes at *Ceſarea*. And a while after the perſecution following to *Jeruſalem*, there thoſe noble Iews who had the honour of Roman Knighthood, yet could not eſcape the lash of *Florus*, but

but by publique whipping and murder many perished. But these were but beginning of sorows: *Jos. of the warrs.* ch. 13. 14. 15. Hence presently the wars broke out, And as if all Nations had hated the Iews, and were glad of the opportunity, in all places presently they began to slaughter them: at *Cesarea* the *Syrians* slew 20000. Iews, and at *Scythopolis* the inhabitants slew 13000. more of them, at *Ascalon* they slew 10000, at *Ptolemais* 20000, at *Tyrus*, a great many, and so at *Gadarar* at *Alexandria* the old grudge revived, and the *Greeks* and *Egyptians* there slew 50000. *Cestius Gallus* burnt and spoyled the City *Zabulon*. *Cestinnius Gallus* slew 2000 in *Asamon*, and *Cestius* 8000. more in *Ioppa*; at *Damascus* were slain 10000. *Antonius* Govenour of *Askelon* slew in battle 10000 at one time, and 8000 at another *Ios. of the war.* B. 2 ch. 16, 17, 18, &c. B. 3 ch. 1. After this came *Vespatian* into *Gallile*, and wasted the Countrie, took *Gadara* and killed without mercy: *Titus* his son slew 15000 Iews at *Iapha*, *Vespatian* took *Intapata* and slew there 40000 men, at *Joppa* perished by shipwreck and slaughter 4200 at *Tarichæa* upon the lake were slain and taken captives above 13000. men and at *Gemala* perished 9000 more, and at *Giscala* 5000. were slain and taken captives. In the 13th year of *Nero*, *Gadara* was taken a second time, and 15000. Iews were slain and taken captives there Next, at *Begabri* and *Capparnapha* perished 10000 and 1000 captives. And lastly at *Jericho* and thereabout followed great slaughters *Jos. of the war.* B. 3. ch. 4. 6. 11. 12. 15. 16. &c. B. 4. ch. 1. 3. 4. 5. 6. But now a while some intermission happening unto these slaughters by meanes of *Neros* death and *Vespatians* abscence, yet great slaughters and Opression reigned at *Jerusalem* by reason of seditious Tyrants arising from among themselves, with these joyned the *Idumeans* who slew great numbers of the Iewish Nobility, *Jos. of the war.* B. 4. ch. 5. 6. 7. B. 5. 1. 7 B. 6. 1. But in the first of *Vespatian* the Emperour and 70th of *Christ* the Iews from all parts of the World were assembled at the Feast of the Passeover at *Jerusalem*

Solem, at what time *Titus* came with his armie and shut them in with a close seidge. Now after various successe, and much slaughter on both sides, on the 7th of *May*, the *Romans* brok down the outward wall, and took the new City; on the 12th of *May* he took the second wall, but lost it again, but on the 15 he took it and kept it, and with it gained all the lower City. After this followed grievious Famine in the higher City. 600000 men were publiquely burryed in the City, besides what in private. A bushel of corn was sold for 600 crowns, and the dung of Oxen was an excellent dish in those days. But during these afflictions on the 5th of *July* the *Romans* took the Fort *Antonia*. Then began the women to eat their own children for hunger. And the men dropt down dead as they walked in the streets. On the 8th of *August* the Temple was taken, and fired. And then was all the lower City burnt into ashes. And lastly, on the 7th of *September* was also the higher Citie taken and burnt. *Jos. of the war.* B. 6 B. 7. during this siedge were 1100000. slain, and in this War were taken 97000 captives, besides many millions that perished in silence. Thus ended this famous City in the 38 year after *Christs* death. And thus perished those cursed *Jews* as they had wished, saying, his *his blood be on us, and on our children.* Ten years after this some Forts still held out. But in the year 72. and 40. ended since *Christs* murder was *Massada* taken, and all *Judea* left desolate. Yet after this, beginning to people again, they rebelled in the reign of *Hadrian*, but were therefore utterly driven the Countery, and *Jerusalem* was rebuilt upon Mount *Calvary*, and called *Elia*, but no *Jews* might come there anymore.

FINIS.

In the Table of Kings fol. 76. the first Collumne is false printed. And must thus be corrected *Jehoram* and *Ahaziah* should begin the Collumne *Athalia* and *Joash* should follow *Ahaziah*. And *Amon* and *Josiah* should begin the third Collumne.

MVSEVM BRITAN NICVM